

A
B
C
OF
Satya Dharma
&
Its Philosophy

SURENDRA NATH SEN GUPTA

Published by Shri Nani Gopal Sen
Gupta, B. A., 18/2, Selimpur Lane, Dhakuria,
Calcutta-31.

Messrs Oxford Book & Stationery Co.,
17, Park Street, Calcutta-16, and
Scindia House, New Delhi.

Messrs. Cambridge Book & Stationery Co.,
20D, Park Street, Calcutta-16, and
Laden La Road, Darjeeling.

Messrs. Das Gupta & Co. Private Ltd.,
54-3, College Street, Calcutta-12.

Messrs Jijñāsā,
133 A, Rash Behari Avenue, Calcutta-29, and
33, College Row, Calcutta-9.

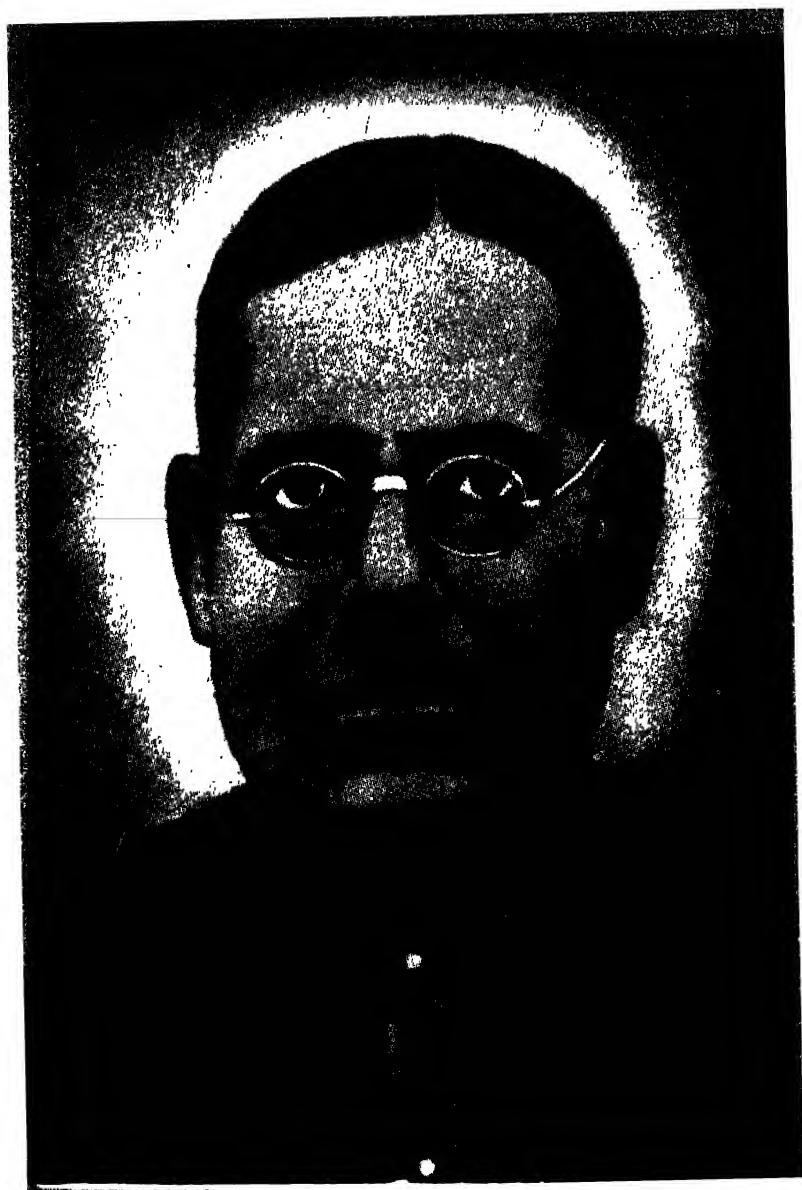
Messrs. Hindusthan Library,
54/9, College Street, Calcutta-12.

Messrs. Amar Library,
54/6, College Street, Calcutta-12.

Printed by Shri Dibyankar Bhattacharya,
Brahmo Mission Press,
211/1, Bidhan Sarani,
Calcutta-6.

DEDICATED
TO
Mahātmā Mahim Chandra
WHO WAS
COMMANDED
BY GOD TO
PREACH
ŚATYA DHARMA
IN THIS EARTH

BY HIS MOST
HUMBLE FOLLOWER
SURENDRA NATH SEN GUPTA





A. B. C. of Satya Dharma and its 'Philosophy

PREFACE

The "A. B. C. of Satya Dharma and its Philosophy" is going to be out. It has been divided into four chapters viz. Satya Dharma, God, Creation and miscellaneous matters. As the title of the book implies, all those subjects have been dealt with very briefly. It is quite possible that some questions which have not been exhaustively dealt with in this book, may arise in the mind of readers. The main points in every subject have, however, been discussed as fully as possible. It has been our endeavour to deal with every subject as completely as possible in one place. Only in the cases of long discussions on some points we have referred to other discourses in this book.

Some truths which are almost new to the world at large, have been recorded in this book and it is our request to the readers that they will kindly give some thoughts over them and then come to their own conclusion.

Some articles bearing on Satya Dharma and its Philosophy have been added to the book as its appendices. The reader will know what Satya Dharma says about those topics.

English is not my mother tongue and we have not been able to write this book in elegant style. The reader will kindly see whether we have been able to express our thoughts as lucidly as possible.

Surendra Nath Sen Gupta



A. B. C. OF SATYA DHARMA & ITS PHILOSOPHY

BY

Surendra Nath Sen Gupta.

Publisher's Note.

Through the Grace and Grace alone only of All-Magnanimous Mighty Receptacle of Infinite Kind Dispensations—Ever Adorable Omnipresent—the Embodiment of 'True Religion'—the Permutation and Combination of Infinite Attributes and at the same time the Infinite, Absolute Super-Existent beyond them—the Supreme Father, through the blessings of Paramarṣi Gurunāth and Paramarṣi Mahim Chandra—the **अमेदात्मा** who were *commanded* by God Himself to preach this Religion and the blessings of my all-affectionate parent : the **अमेदात्मा** late Mahātmā Surendra Nath Sen Gupta—the author of this book and late Mahīyast Monohara Devi, I am getting this very rare privilege of offering this very valuable posthumous publication : "A. B. C. of Satya Dharma & its Philosophy"—a New Religion and a New System of Philosophy—for the joy and benefit of this planet.

A few more remarks on the book.

Dr. A. C. Ewing of Cambridge University, U. K.

- (i) "I do not think that there is much difference between your Religion and the best form of Christianity.
- (ii) Regarding the mathematical proof of the existence of God of this book : The arguments given here have considerable forces and I am quite prepared to admit the arguments.

(iii) Regarding the speech given by the author on the subject of this book at the All-Faiths' Conference held at Calcutta in 1950, Dr. Ewing, who attended the conference, characterised it as excellent and opined to the author : I think, what you have written, brings about admirably the true nature of religion.

(iv) This (book) throws a new light in the philosophical world."

Mr. James Luther Adams, the Galeb Brewster Hackley Professor of Religious Ethics, 5701, Woodland Avenue, Chicago 37.

"I have read most of these papers and the letters* to Dr. Ewing with considerable interest. Your replies to the questions of Dr. Ewing did much to answer those questions that naturally arose in my mind as I read your papers."

Mr. Horace G. Alexandar, The Friends Centre, Delhi for promoting international & religious understanding & furthering social and educational work.

"I am sure that such a labour you have undertaken should be made available to the Scholars to read."

Dr. Kalidas Nag, Life Member, Visva Bharati, Santiniketan, Member, Indian Council for Cultural Relations, Ministry of Education, New Delhi, Visiting Professor, Asian Civilization, Hill Foundation, St. Paul, Minnesota, U.S.A.

"Shri Surendra Nath Sen Gupta devoted himself ardently to the deep study and illumination of some of the difficult problems of Religion and Philosophy. His essays, papers and speeches evoked praises and appreciation of eminent authorities on the subject like Pundit Gopinath Kaviraj of the Queen's College, Benares and Prof. A. C. Ewing of the University of Cambridge, among others. Knowing him intimately for years I may strongly recommend him to the authorities of the State Government and of the Union Government to come forward to grant him recognition and financial aid which he fully

* These voluminous correspondences have been included in the book "Essays & Letters" by the author, vide pages (vii) and (viii) of this note.

deserves so that he may give finishing touch to his life's work publishing his "Entrance to Real Knowledge", the "A. B. C. of Satya Dharma & its Philosophy" and other valuable works. I appeal to all lovers of Indian Culture and followers of Liberal Religion to offer him their sympathetic attention and prompt support."

**Mr. Satya Brata Rudra, 270, Willeadane Lane,
London, N. W. 2.**

"Shri Surendra Nath Sen Gupta is an erudite scholar in Hindu Philosophy, who spent his days in his studious research to explore means for the human society to attain closer association with God Omnipotent whose devoted son he was, and with Him He had communications in spirit and in love. The philosophic world of India specially of Bengal is left much poorer indeed due to the loss of this tenacious student, a seeker after Truth—the God he loved and worshipped in unerring light of His Knowledge. His devoted service in quest of God will not go in vain. Truth will triumph and his efforts will in time, be crowned with success and then his immortal self will rejoice from this world beyond. I am sure, it will be possible to arrange to propagate the message Shri Sen Gupta left for the world at large."

**Shri Kalyan Chandra Gupta, M. A., P. R. S., Lecturer in
Philosophy, Calcutta University & Secretary, Bangiya Darshan
Parishad.**

"Shri Surendra Nath Sen Gupta has contributed many articles of various philosophical topics to the Bengali Journal 'Darshan' which is published by the Bangiya Darshan Parishad. I have gone through these articles carefully and have found them interesting and thought-provoking. He seems to have a clear grasp of the philosophical problems which he had discussed and can express his ideas as clearly and accurately. He has written books on philosophy but finds it impossible to publish them on account of financial reasons. He deserves help from everybody who can afford to help him."

**Pundit Nirmal Chandra Sen Majumdar,
Sankhya-Tirtha, Kaviratna, Calcutta.**

"I had opportunities of discussing many points of the

A.B.C. of Satya Dharma & its Philosophy with the learned author while the book was in writing. I have had the privileges of going through the entire book during the course of its publication. I do not consider myself competent to judge its merits which have had ample testimony from distinguished men of India and abroad. Being an humble student of Philosophy I can only say that the book will be an interesting and valuable addition to the Library of Philosophy and as such, it is likely to be received with joy and enthusiasm wherever it goes."

Shri Sudhir Ranjan Sen Gupta, Sāṃkhya-Tīrtha, Sarva-Śāstra Viśārad, Calcutta.

"The revealed truths recorded have an universal appeal. The book reveals not only the author's profound erudition but also his deep power of penetration. We have no doubt that the seekers of truth will find a new Light. The author reminds us *Srimat Krishna Chandra Kaviraj*, the famous octogenerian biographer of *Mahā Prabhu Shri Chaitanya*. It is quite apparent that the light of wisdom born of knowledge combined with universal love dawned on him."

Shri Provhat Chandra Sen Majumdar, Senior Professor of English, Calcutta, and an erudite scholar on various subjects.

"The A.B.C. of Satya Dharma & its Philosophy is a monument of solid scholarship and erudition by late *Surendra Nath Sen Gupta*. This book is not merely a dry fruit of research but the direct result of the author's *Śravaṇ*, *Manan* and *Nididhyāsan*. This again throws light on the origin and development of Indian Philosophy. Like all other systems in India, it centres round and springs out of the spiritual quest and experiences of an eminent seeker after God. It is doubly so in my humble opinion that it is a New Religion and Philosophy. In its conception of *Brahma* and the way to its attainment, there is much that is strikingly original. God-vision according to this Religion is the attainment of oneness with God in one of His infinite attributes. Human life is looked upon as middle stage with infinite lower and higher lives below and above, and man is a traveller from the lowest animal life to the Highest Godhead. This is indeed new sort of evolution in the modern world. Last but not the least in importance is the idea of spheres propounded

in this book. When the present volume comes to enjoy wider publicity, the part played by Late Surendra Nath Sen Gupta will be recognised as comparable to the achievements of Shri Krishna Das Kaviraj and Shri Jiva Goswami who gave shape and form to the nebulous thoughts of Vaishnavism. Indeed lovers and students of philosophy both Eastern and Western who find no reason for absolute reliance on reason and intellect, will welcome this volume and find it worthy and constant companion."

My Sādhaka father, the author of this book, wrote the following further valuable books which unfortunately are not yet published for want of funds :

(१) तत्त्वज्ञान प्रवेशिका

निम्नलिखित तत्त्वगुलि विशदभावे आलोचित हृदयाळे :—

प्रथम खण्ड —

(१) सृष्टि सूचना, (२) लीलातत्त्व, (३) सृष्टि सादि कि अनादि, (४) कल्पवाद, (५) सृष्टि संक्षिप्त विवरण, (६) त्रिगुण, (७) भूत सृष्टि (८) व्योमेर अस्तित्व, (९) मण्डल सृष्टि, (१०) जीव सृष्टि, (११) इन्द्रिय ओ प्राण सृष्टि, (१२) अन्तःकरण, (१३) परलोक, (१४) जडवादे सृष्टितत्त्व, (१५) स्रष्टाय विपरीत गुणेर मिलन, (१६) इच्छाशक्ति, (१७) अव्यक्त स्वरूप कि, (१८) अव्यक्तेर परिणाम, (१९) जीवात्मा, (२०) आत्मा ओ जडेर मिलन, (२१) गुण विधान, (२२) जडेर बाधकत्वेर कारण, (२३) ब्रह्मेर जीवभावेर भासमानत्वेर प्रणाली, (२४) इतर जीवेर कथा, (२५) जन्मान्तर वाद, (२६) परलोकतत्त्व ।

द्वितीय खण्ड

(२७) ब्रह्मेर मङ्गलमयत्व, (२८) आत्मा ओ जडेर पार्थक्य विचार—जडके आत्मा बलिते दोष कि ? (२९) प्रकृतिते ब्रह्म दर्शन, (३०) विकार हेतु जड आत्मा हृदये पारे ना, (३१) आत्माय लिङ्गभेद नाइ, (३२) गुणभेद हेतु आत्मा ओ जड एक नहे, (३३) देहात्मभेद ज्ञान, (३४) उपनिषदुक्त आख्यायिका योगे आत्मा ओ जडेर पार्थक्य विचार, (३५) जडेर चैतन्य सम्बन्धे वैज्ञानिक आविष्क्रया, (३६) ब्रह्म इन्द्रियग्राह्य नहेन, (३७) आत्मा ओ जड सम्बन्धे शास्त्रमतेर संक्षिप्त समालोचना, (३८) सोऽहंज्ञान, (३९) मायावाद—मुखबन्ध, (४०) उपनिषदुक्त सृष्टितत्त्व ओ विविध विषय, (४१) निर्विशेष अद्वैतवाद उपनिषद् द्वारा समर्थित कि ना ? (४२) नेतिनेतिवाद, (४३) मायावादेर सगुणब्रह्म (४४) चिदाभास, (४५) मायावादेर विरुद्ध युक्ति, (४६)

विवर्तवाद, (४७) सुषुप्ति, (४८) सांख्यमत, (४९) आध्यात्मिक गुण ओ जड़ीय गुण, (५०) ज्ञानतत्व (Epistemology), (५१) सप्त समस्या ।

तृतीय खण्ड

(५२) धर्म ओ विज्ञानेर विरोध, (५३) ज्ञान ओ भक्तिर विरोध, (५४) उप-संहार, (५५) ब्रह्मेर अस्तित्व, (५६) ब्रह्मेर पूर्णत्व, (५७) उपनिषदे कि शून्यवाद आछे ? (५८) परमाणु कि जगत् सृष्टि करियाछे, (५९) ब्रह्म, परमात्मा, भगवान् ओ ईश्वर, (६०) ब्रह्म सम्बन्धे कयेकटि कथा, (६१) जगते दुःख विपद् केन ? (६२) पृथिवीते कि एकमात्र दुःखइ वर्तमान ?

(२) आपत्ति-खण्डन

(१) जीवात्मार स्वरूप, (२) जड़ सचेतन कि अचेतन (चैतन्य शून्य) ? (३) इतर जीवेर कथा, (४) जीवात्मार स्वरूप सम्बन्धे श्रीभुवन मोहन गाङ्गुलीर विवरणो, (५) सत्यधर्मो उपदिष्ट उपासना प्रणालीर दार्शनिक भित्ति, (६) ब्रह्मोपसनार प्रयोजनीयता, (७) उपासना चिरस्थायिनी कि ना ? (८) विश्वासो धर्मोमूलं हि (९) ब्रह्मकृपा ओ साधनार समन्वय, (१०) ब्रह्म कि प्रकारे जगतेर सहित निर्लिप्त आछेन ? (११) सकलैरइ कि हृदय नाइ (१२) ब्रह्म चर्म चक्षुर गोचर कि ना ? (१३) प्रेम हइते सकल गुणेर उत्पत्ति कि प्रकारे सम्भव ? (१४) अव्यक्त स्वरूपेर उत्पत्ति सम्भव कि ना ? (१५) ब्रह्मेर अनन्त गुणेर प्रत्येकटीइ कि अनन्त ? (१६) महाप्रलय कालेओ जीवेर पक्षे सोऽहं ज्ञान लाभ सम्भव कि ना ? (१७) जगत् कि मिथ्या ? (१८) जीव कत प्रकार शरीर धारण करे ? जन्म एक कि बहु, (१९) परलोकगत आत्मार पुनर्जन्म ग्रहणे स्वाधीनता आछे कि ना ? (२०) कारण देहे कर्मोन्द्रिय आछे कि ना ? (२१) जीवनेर सफलता कोथाय ?

(३) ब्रह्मोपासना सहाय

(१) सूचना, (२) उद्बोधन, (३) ब्रह्मगुणकोर्त्तन, (४) प्रार्थना, (५) तत्त्वोपदेश, (६) सत्यधर्मो उपदिष्ट उपासना प्रणालीर दार्शनिक भित्ति, (७) ब्रह्मोपासनार प्रयोजनीयता, (८) स्वरचित ब्रह्मसङ्गीत समूह, (९) स्तोत्र, स्तव, प्रार्थना ।

(४) सत्यदर्शनानुमोदित सृष्टितत्त्व

(१) अव्यक्त वा जगद्बीज कि ? (२) अव्यक्तेर परिणामे जगदुत्पत्तिर प्रमाण कि ? (३) अव्यक्तेर परिणामे जगदुत्पत्तिर जन्य उद्धार कि कोनओ विकार हय नाइ ? (४) जीव सृष्टिर वा ब्रह्मेर जीवभावे भासमानत्वेर प्रणाली कि ? (५) ब्रह्मेर अस्तित्व, (६) ब्रह्मेर एकमेवाद्वितीयत्व, (७) ब्रह्म एवं जीवात्मा सम्पर्क सम्बन्धे तुलनामूलक

आलोचना (Comparative study), (८) ज्ञानतत्त्व वा Epistemology,
(९) जगन्मिथ्यावाद ।

(५) प्रबन्ध माला

(१) एक सार्वभौमिक धर्मर सम्भावना आछे कि ना ? (२) जीवनेर सफलता कोथाय ? (३) ब्रह्म, परमात्मा, भगवान् ओ ईश्वर । (४) सत्यधर्मे उपदिष्ट प्रणालीर दार्शनिक भित्ति, (५) ब्रह्मोपासनार प्रयोजनीयता, (६) धर्मसमाजे समवेत उपासनार स्थान, (७) अवतारवाद खण्डन, (८) सृष्टितत्त्व (संक्षेपे) (९) ब्रह्मेर अस्तित्व, (१०) ब्रह्मेर एकमेवाद्वितीयत्व, (११) ब्रह्म एवं जीवात्मा सम्पर्क सम्बन्धे नाना दर्शनेर तुलना मूलक आलोचना (Comparative Study) (१२) ज्ञानतत्त्व (Epistemology) (१३) सृष्टिर उद्देश्य (१४) ब्रह्मस्वरूप ओ ब्रह्म दर्शन, (१५) ब्रह्मेर पूर्णत्व, (१६) ब्रह्म सम्बन्धे कयेकटि कथा, (१७) उपनिषदे कि शून्यवाद आछे, (१७) जगन्मिथ्यावाद, (१९) रज्जू-सर्पे मित्यत्व, (२०) जड़ जगत् कि मायार सृष्टि ? (२१) परमाणु कि जगत् सृष्टि करियाछे, (२२) जगते दुःख विपद् केन ? (२३) पृथिवीते कि एकमात्र दुःखइ वर्तमान, (२४) बौद्ध दर्शन सम्बन्धे किधित्, (२५) दर्शनेर प्रगति सम्भव कि ना ? (२६) श्रीदेवी प्रसाद सेन महाशयेर निकट पत्र, (२७) श्रीओंकारानन्द स्वामीर निकट पत्र, (२८) श्रीदुर्गा कुमार राय महाशयेर निकट पत्र, (२९) श्रीयुक्ता रमा चौधुरी महाशयार निकट पत्र, (३०) श्रीयुक्त डा० रमेश चन्द्र मजुमदार महाशयेर निकट पत्र, (३१) "धर्म ओ विज्ञान" प्रबन्ध सम्बन्धे समालोचना, (३२) गौड़ीय वैष्णव साधनतत्त्व सम्बन्धे समालोचना, (३३) श्रीज्योतिरिन्द्र दास महाशयेर निकट पत्र, (३४) मिथ्या स्वप्न, (३५) तत्त्वकौमुदीर सम्पादकेर निकट पत्र, (३६) श्रीसुषिमल रायेर प्रतिवाद ।

(६) Essays and Letters

- (1) Speech on Satya Dharma and its Philosophy.
- (2) Letter dated the 9th April 1951 to Dr. A. C. Ewing of Cambridge University, 69, Hurst P. K. Avenue, Cambridge, England.
- (3) Letter dated the 17th March 1952 to Dr. A. C. Ewing of Cambridge University, 69, Hurst P. K. Avenue, Cambridge, England.
- (4) Letter dated the 12th March 1953 to Dr. A. C. Ewing of Cambridge University, 69, Hurst P. K. Avenue, Cambridge, England.

- (5) Letter dated the 21st December 1953 to Dr. A. C. Ewing of Cambridge University, 69, Hurst P. K. Avenue, Cambridge, England.
- (6) Note on Dr. Brahma's lecture on Sāṃkhya Vedānta Philosophy.
- (7) Note of Rai Saheb Nritya Lal Mukherjee, President, Theosophical Society, Calcutta and my reply thereto.
- (8) Purpose of Life.
- (9) Some questions regarding the Philosophy of Sri Aurobindo.
- (10) Religion has done more harm than good (?)
- (11) Letter dated the 9th August 1952 to Dr. Goodall, Ph. D.
- (12) Letter dated the 11th August 1952 to Dr. Goodall, Ph. D.
- (13) Letter dated the 27th August 1952 to Dr. Goodall, Ph. D.
- (14) Religion and World Unity.
- (15) Buddha Deva and Bauddha Dharma.
- (16) Ideal of All Faiths' Conference.
- (17) Existence of God.
- (18) Scientific Experiment to prove the existence of Byom.
- (19) Letter dated the 6th January 1951 to Dr. Paul A. Schilph, Professor of Philosophy, N. W. University, U. S. A.
- (20) Letter dated the 8th January 1951 to Dr. Paul A. Schilph, Professor of Philosophy, N. W. University, U. S. A.
- (21) Letter dated the 31st January 1951 to Dr. Norman Cousins, Editor, Saturday Review of Literature, New York, U. S. A.
- (22) Letter dated the 30th January 1951 to Dr. K. M. Munshi, Governor of Uttar Pradesh, Raj Bhavan, Lucknow.
- (23) Letter dated the 19th July 1955 to Justice William O' Douglas, Tagore Lecturer, Calcutta University (Ex. Judge of the Supreme Court, U. S. A.)
- (24) Letter dated the 9th March 1951 to American Tourists.
- (25) Letter dated the 29th April 1958 from Prof. J. B. S. Haldane, Indian Statistical Institute, 203, Barrackpore Trunk Road, Calcutta-35 and my reply thereto.

I, as in duty bound, should and must truly from the very core of my heart, acknowledge with profound gratitude and deep regard the blessings of my affection-incarnate, crystal-perfect, 'self-less, incognito-philanthropist and a true follower of "Work is Worship" Pundit Nirmal Chandra Sen Majumdar, Sāṁkhya-Tīrtha, Kaviratna, who, by Good- God -Gracious Supreme Father's Benign Will, has kindly and skilfully *weathered* my publication and scrutinised the proofs which is to be remembered for ever with deep gratitude.

I must acknowledge with profound gratitude the invaluable help of Shri Provat Chandra Sen Majumdar, Senior Professor of English and an erudite scholar who very, very kindly *volunteered* his valuable time by sacrificing his own interest, ungrudgingly beyond expectation to help me in his self-imposed task of comparing the onerous and voluminous proofs with me.

My deepest regards and heartfelt thanks are certainly due to Sādhaka Pundit Mahāmahopādhyāy Gopinath Kaviraj of Benares, Dr. S. Radhakrishnan, Ex. President, Indian Union, Dr. A. C. Ewing of Cambridge University, U. K., Dr. Joachim Wach, Divinity School, University of Chicago, U. S. A., Late Dr. Kalidas Nag, Dr. Kalidas Bhattacharyya, Dr. Mrs. Roma Chowdhury, Mr. Satya Brata Rudra, Shri Kalyan Chandra Gupta of Bangiya Darshan Parishad, Shri Srish Chandra Goswami and others of India and abroad for their valuable words of appreciation of this New Religion and New System of Philosophy. My heartfelt thanks are certainly due to my brothers-in-faith for their eagerness to diffuse this new Divine Light of Knowledge into every nook and corner of this planet.

A few words about the author : The life-long ever-earnest quest for God—the Embodiment of 'True Religion', highly advanced in *परा* and *अपरा विद्या*, the incessant practice for the development of Divine attributes simultaneously with full satisfactory performance of all the wordly duties in every sphere of life went hand in hand in the divine life of my Satya-Sādhaka father—the author of this book. In a word, he was the most ardent follower of Truth in every tit-bit and was a glowing and enlivening crystal epitome of 'True Religion' in miniature.

I now conclude by devoutly chanting the following in revered memory of my most affectionate father—a true man, a friend and a guide of mine here and in the next words—Mahātmā Surendra Nath Sen Gupta who left this tiny planet for one of the brightest planets of the Casual World on the 31st May 1960, at the age of 82.

“सत्तधर्मप्रवर्तुये गुरुनाथस्य पार्षदा
स्तेषु चान्यतमोनाम सुरेन्द्रनाथसंज्ञकः
सुरेन्द्रसदृशशूरः सत्यव्रतो महत्तपाः
तेजस्वी साधकः पूज्यो विशिष्टगुण-सम्पन्नः
साधकेन्द्रं स्मराम स्तं शुद्धसत्त्वं गुणान्वितम्
प्रणम्य भक्तऽा तस्य चरणकमलद्वयम् ॥”

Heartily thanking the All-Good-Gracious Almighty Supreme Father—the True Religion itself, thanking Paramarṣi Gurunāth and Paramarṣi Mahim Chandra, thanking my Saint father late Mahātmā Surendra Nath Sen Gupta and my Saint mother Maṭiyasī Sādhikā Manohara Devi—the first biographer of Paramarṣi Gurunāth in verse—all for ever, for favouring me with this rare grand opportunity of publishing and offering this precious book for the good of this planet, I conclude devoutly chanting the following to our Supreme Father :—

मूकं करोति बाचालम्
पङ्क्तुं लङ्घयते गिरिम्
यत्कृपा तमहं बन्दे
ॐ पितरमेकम् ॐ



Dated, Calcutta, the

A. B. C. of Satya Dharma and its Philosophy

CONTENTS :

		Page
CHAPTER I		
Question I	What is Satya Dharma ? ...	1
Question II	What is Brahma Upāsana ? ...	16
Question III	What is the process of Upāsana as prescribed in Satya Dharma ?	18
Question IV	What is the necessity for the Upāsana of God ? ...	29
Question V	What is Guṇa Sādhana ? ...	47
Question VI	Why is a Guru necessary as a guide in the spiritual life of a Sādhaka ? ...	98
CHAPTER II		
Question VII	What is the proof regarding the existence of God ? ...	111
Question VIII	What is the conception of God according to the Philosophy of Satya Dharma ? ...	209
CHAPTER III		
Question IX	Had the creation a beginning ? If so, how did it begin ? ...	252
Question X	God willed the creation into existence. Does not this imply that He had some wants for the removal of which He had created the universe ? ...	261

		Page
Question XI	What is the Swaguṇa Parikṣā of God ? ...	265
Question XII	What is Abyakta ? ...	275
Question XIII	What is the proof that this Abyakta has been transformed into the material universe ? ...	280
Question XIV	Has not the Abyakta Swarūpa of God been affected in any way in the process of transformation ?	305
Question XV	How has God Who is eternally One, Indivisible, Perfect and Im- mutable, appeared as innumer- able, little beings ? ...	313
Question XVI	How can the existence of Byom be proved ? ...	326
Question XVII	How were the spheres (Maṇḍals) in the universe created ? ...	330
Question XVIII	How did life on the Earth begin ? ...	330
Question XIX	What is the truth about the evolu- tion of living beings according to the Philosophy of Satya Dharma ?	335
Question XX	How can the theory of rebirth of men be supported ? ...	343
Question XXI	What is the proof that we will have to go to the next world after death ? ...	352
CHAPTER IV		
Question XXII	What is the relation between God and living beings as advocated by the different philosophies based on the Vedānta Philosophy as com- pared with that of Satya Dharma ?	358

		Page
Question XXIII	Can God be known by our organs of knowledge or even by mind ? ...	364
Question XXIV	Is our body separate from our soul ? ...	370
Question XXV	Is Soharivād [Theory of identity of the Jiva . (living being) with God] correct ? ...	371
Question XXVI	What is the theory of knowledge according to the Philosophy of Satya Dharma ? ...	379
Question XXVII	What are the seven riddles of the universe and how can they be solved in the Philosophy of Satya Dharma ? ...	381

APPENDICES

I	Religion and World Unity. (One God, One Law, One Universe). ...	1
II	Whether Religion has done more harm than good. ...	12
III	Whether there can be one World Religion. (Establishment of one True Religion or World Religion—One God, One Truth, One Religion) ...	19
IV	Buddha Deva and Bauddha Dharma. ...	30
V	The Ideal of All-Faiths' Conference. ...	43

ॐ

ज्ञानस्वरूपः कृतिभक्तिरूपो
ज्ञानस्य भक्तेश्च विधायकस्त्वम् ।
कार्यस्य सिद्धौत्वमसीह मूलम्
सत्कर्मनिर्वाहक ईश्वरस्त्वम् ॥

(तत्त्वज्ञान—सङ्गीत)

A. B. C. OF SATYA DHARMA AND ITS PHILOSOPHY.

CHAPTER I.

SATYA DHARMA

Question I :—

What is Satya Dharma ?

Answer :—

This is the question of all questions and in its solution the world will find a sure remedy for all the ills that man is heir to.

Satya means Truth and Truth is God or God is Truth itself [Satya-Swarūpam—Satyam Jñānam Anantam Brahma (Taittiriya Upaniṣad—2/1) i. e. God is Truth itself, Knowledge itself and Infinity itself].

Dharma means Religion or God is Dharma Swarūpam or He is Religion itself. Dharma is derived as धृ+मन् प्रत्यय (Dhri+Mon suffix). Dhri means to hold and suffix Mon is used in the sense of Niratiśayatva i. e. infiniteness. It thus comes to this that Dharma is something which can hold us till eternity. Therefore Dharma is eternally indispensable for us *

Satya (Truth) is one and is such an attribute of God as is most intimately connected with each of His infinite attributes. Everything of God is Truth. As already stated, God is Truth itself. There cannot be anything untrue or false in Him. We can think of knowledge without any reference to love, but we cannot think of knowledge without thinking about truth. Knowledge must be true. False knowledge is no knowledge at all. Anything without truth amounts to nothing. Dharma is therefore also inseparably connected with Truth. Truth and therefore Dharma is also one and one only. There cannot, therefore, be more than one True Religion. It will be proved hereafter that God is our Goal and Religion helps us to arrive at It. It may also be called our path. There can be but one straight line between two points. It cannot be many. There must, therefore, be one True Religion or path between God and man, just as a straight path between two places cannot be more than one. In this connection, a reference is invited to Appendix III in which it has been clearly proved that there cannot be more than one True Religion. As stated before, God is Satya Swarūpam and Dharma Swarūpam. Satya Dharma may, therefore, be called God's own religion. In other words, the religion which existed, exists and will exist till eternity, the religion which is full of truths and nothing but truth, the religion which has the approval of God Himself and the religion which transforms evil into good, whether it is persons or propensities, is called Satya Dharma.

* Religion is derived from Latin Religio—Re, back, legare, to bind. Religion is therefore something which can bind us. Religion and Dharma therefore come to the same thing.

Wherever there is truth, we can find Satya Dharma there. Go to the family and you will find at least some truths there and that is Satya Dharma there. Go to the battle-field where truth is said to be the first casualty, even there you will find truths and there is Satya Dharma there. Discuss love affairs and you will also find some truths there. Similar is the case with the business world and not the least in the political field. Everywhere we shall find some truth without fail and that much is Satya Dharma. We must remember that even the darkest cloud has some silver lining. We will not, therefore, fail to find out truth everywhere. But the amount of truth may vary in different places. There are no doubt some truths in every religion, but Satya Dharma claims to contain the whole truth.

Some may object to this statement saying that every religion puts forward such a claim and that no religion can contain the whole truth which is eternally infinite. To this our humble submission will be that Satya Dharma is not confined to this Earth alone or to any particular period, however long it may be. It is applicable to all the innumerable spheres of the entire universe. Satya Dharma is not a product of any man's brain, however great he may be, but it is everlasting. It has existed in all eternity and will do so in infinite future without any break. In fact, it is God's own religion. As stated before, He is Dharma Swarupa, (He is Religion itself). And therefore His religion must be infinite and eternal. Religion has no name as God has none. This religion has therefore been called Satya Dharma, only because it contains truth and nothing but truth. It is a Revealed Religion. The reader will please see the portion after paras dealing with 'Jñāna' in question 5, Chapter I in this connection. It may also be stated here that Satya Dharma as revealed relates mainly but not solely to the Truths and Sādhana's (different kinds of practice for the development of God's attributes lying latent in us) required for the men of this Earth.

By this it should not be meant that the great person to whom Satya Dharma was first revealed did not know much of

the truths and sādhanās required in the next worlds. Contrary is the case. He knew very much about next worlds and his knowledge in that respect exceeded far more than that of many others of this Earth. It should always be remembered that Satya Dharma is neither confined merely to this nor to a few Parārdhas of spheres in the next world, but it is the religion of all the innumerable spheres in the universe.* It is not necessary nor possible for any man to learn all the truths and sādhanās required for our longest journey from this Earth to the highest sphere in the universe. In fact, the truths of Satya Dharma cannot possibly be exhausted simply because they are infinite. This small book or rather a tiny book will try to touch only the fringe of the infinite ocean of infinite truths. Those who will practise Satya Dharma, will gradually know or rather realise more and more truths according as they advance in their spiritual lives and according as the problems will arise in their minds. No problem, however hard it may be, will remain unsolved. All Gordian knots will be cut asunder. This Earth is the cradle for the spiritual advancement in the eternal life and men if they can acquire as much development as possible here, they will find it comparatively easier to attain progress in the next worlds. The truths and sādhanās required of men in this Earth are not contradictory to those required of them in the next worlds just as the truths taught in schools are not contradictory to those taught in the M. A. classes. In fact, the truths and sādhanās we know and practise in this Earth are fundamentally of the same nature as those in the next worlds. We shall realise innumerable and higher truths as we advance in our spiritual life in the next worlds. Higher, Higher will we climb upto the mount of spiritual advancement till we reach the goal i.e. till we are merged in God in the highest sphere in the universe. It will thus be seen that Satya Dharma contains all the infinite truths,

*For details of spheres existing in the universe please see para beginning with "Sir James Jeans says that there are many stars.....of Question VII, Chapter II. Parārdha is equal to 10000000000000000 (17 zeros after 1)

though we may know and realise a very small fraction of them here in this Earth.

We must also remember that truth is uncompromising and we must be very careful in sifting truths from the rubbish always found in abundance everywhere in this world. God is unalloyed truth and Absolute Truth. His religion must necessarily be true. We must accept truth without any consideration for the person, country, race or religion where it is found, for we have seen that truth does not recognise anything created as the sole repository of all truths. Truth is also one and one only. True Religion based upon Truth and Truth alone cannot but be one and one only.*

The Tattvas (Truth) of Satya Dharma are, as already stated, too many to be narrated within this short compass of a book like this. Some of its salient features are only very briefly mentioned below from which the reader will be able to get a glimpse of Satya Dharma.

Satya Dharma enjoins inter alia :—

(1) The observance of truth in thought, word and deed with the ultimate object of realising God Who is the Eternal Embodiment of all truths.

(2) Regular recitation and meditation with love, knowledge, devotion, dedication and concentration of mind, of the infinite attributes of the one True God Who is All-Good, All-knowing, All-Love, All-Pervading and at the same time All-Transcending, the Repository and Synthesis of infinite, positive and contradictory attributes in their infiniteness and Who is the Creator, Maintainer, Preserver, Controller and Destroyer of the universe and the Upholder of Justice with love and mercy and the conception of Whose incarnation in any kind of material body or form, although He is All-Powerful, is inconceivable.

(3) Regular Upāsana (worship) of and prayer to as well as meditation on All-Loving God for the emancipation from all evil propensities and their influences with a view to realising

*The reader will please refer to Appendix III where it has been proved that there can be but one True Religion.

the existence of the soul as a distinct entity completely freed from the influences of the internal and external senses of the body.

(4) Regular Upāsana of God and gradual development by practice till eternity by serving God's will in blissful realisation of His Love all the time, of His infinite attributes latent in every soul in their entirety, but which appear as their infinitesimally small fractions owing to the encasement of the soul within a body.

So long, however, as a jīvātmā (embodied soul) remains encased in a body, he will not be able to acquire complete identification (Soham Jñāna) with Paramātmā (God) i.e. Bheda-bhed (Difference in identity) relationship always exists and will exist for ever between Paramātmā and jīvātmā (Creator and the created beings).

(5) Harmonious development of all the faculties of man generally known as knowing, feeling and willing—Jñāna, Prema and Karma.

(6) Acceptance of initiation by a Guru—a spiritual Guide, highly advanced in the process of God's realisation—as a great helper in developing spiritual knowledge and realisation of God's attributes.

(7) Belief in the existence in the universe of innumerable spheres of different and successive degrees of subtlety which are the abodes of souls in different kinds of bodies and in that the embodied souls of men after death go to those spheres according to the spiritual progress attained in their Earthly existence.

(8) Inter-communion of thoughts and words among highly elevated souls of this Earth as well as among the souls of this Earth and those in other spheres of the universe.

(9) Belief in the possible rebirth of embodied souls.

(10) Reverence for the great persons and souls of all ages and climes of this Earth as well as for those of the other spheres of the universe irrespective of their professed religions, castes, creeds and nationalities.

• (11) Feeling oneness with and treating accordingly not only the entire humanity but also all other living beings of this

Earth as well as other spheres of the universe leading ultimately to the realisation of the one True God without a second as pervading the entire universe—i.e. the attainment of Ekamevādvit-yam Jñāna or the realisation of the Bhūma Tattva (one without a second).

(12) Abstinence from all forms of idolatry and from the worship of any material body or any great person or soul as God.

(13) Abstinence from any kind or form of Pratik Upāsana (worship of symbol as God).

(14) Cultivation and exaltation of all noble qualities of head and heart in all walks of life with utmost devotion and liberality of mind.

(15) Encouragement of the freedom of thought.

(16) Development of knowledge of all kinds—Parā and Aparā (spiritual and empirical) with a view to acquiring Divine Knowledge.

(17) Belief in the eternal spiritual progress in life leading to the attainment through the grace of God, of all His infinite attributes and the final liberation of the soul from all kinds of bodies (Physical, Astral and Casual—Sthūla, Sūkṣma, and Kāraṇa) and consequent merging of the soul in Brahmo (Absolute God).

(18) Refusal to recognise the Caste System in any shape or form. Nay, Satya Dharma further enjoins the Sādhana (practice) for the destruction of all kinds of bondages external and internal including Jāti, Kula, etc.*

(19) Guṇa Sādhana or the development by practice of all the attributes of God leading to the stage of final liberation.

(20) Strict observance of ethical rules in life.

(21) Thorough study of Nature with a view to acquiring Knowledge, Love, Power, Beauty, Goodness etc. of God discernible in her creation and maintenance. It must be understood

*Jāti—Distinction regarding caste, class, position in society, nationality and forms of bodies of living beings. Kula—Hereditary and family distinction.

that God created Nature in such a beautiful, skilful and infallible manner that man can acquire sufficient knowledge about Him for the advancement of his spiritual progress in life. The study of Nature must not be neglected except at our cost. Such knowledge is a pre-requisite for initiation in Satya Dharma.

(22) Work to the best of one's ability for the social, moral and religious uplift of men remembering that the service of men and other living beings is the service of God.

(23) The humanitarian works such as nursing the sick, feeding the poor, helping the distressed etc. to the best of one's own power.

(24) Performance of duties towards parents and Guru (Spiritual Guide) with due devotion and reverence.

(25) Performance of duty towards each and every member of the family, neighbours, the citizens of the country of birth and the world at large.

(26) Creation of wide outlook of every thing of this world eradicating the narrow view of life and the gradual expansion of the liberal idea always remembering that men and women are the children of the one Infinite Brahmo who knows no bounds and we have been sent here to unfold Him in us.

(27) Practice for the realisation of the presence of सच्चिदानन्द स्वरूपम् (Satchidānanda Svarūpaṁ—Embodiment of Truth, Knowledge and Love) God as pervading the entire universe.

(28) Hard work in every sphere of life with patience, perseverance and determination undeterred by failures with a view to changing the situation for the better, always remembering that Puruṣakāra (Manly activity and exertion) can alter the fate which is nothing but the fruit of one's own previous action (Karma Phala).

(29) Strong condemnation of any activity done with an ulterior motive but clothed under the garb of religion.

(30) Determination not to place in the Highest Seat of God any person, however high he may be in his spiritual attainments. This does not mean that we should not develop our Bhakti (Love with reverence) towards them as living beings who have developed many attributes of God in them.

(31) Strict observance of Religious and Ethical Rules as the first concern of man, earning of money in strict accordance with the dictates of ethics and religion and the fulfilment of desires strictly according to the ethical and religious instructions but not over-riding the laws of economy and an all-out effort to attain Mokṣa (Liberation) with the help of Brahmopāsana (worship of and prayer to God) and Guṇa sādhanā (Development by practice of all the attributes of God lying latent in us).

(32) Discouragement of Sanyās (Renunciation of the world). It may be necessary for particular persons under particular circumstances viz Sādhanā (practice) of certain attribute or stage of life which is impracticable for them to perform at home. It should be noted here that these exceptions are rare. This does not mean that retreat to solitary places for religious Sādhanā and acquisition of spiritual strength is prohibited hereby.

(33) Acceptance of mean path as a general rule viz. not to be too much addicted to worldly affairs nor to renounce the world, i. e. to accept as much of everything as is really necessary remembering that everything has got two sides, bright and dark, and it is necessary for us to take advantage of the former and to avoid the latter.

(34) Development of the spirit of sacrificing personal interest for the good of others.

(35) Realisation of God's presence everywhere and at every moment of life.

It will thus be seen that Satya Dharma differs from other current religions on many vital points some of which are noted below :—

(1) It differs from those sections of religion which accept the theory of Soham Jñāna, that is complete identification of the created with the Creator.

(2) It differs from those sections of religion which do not recognise the existence of Paralokas (next worlds) where we will have to go after death whether we now believe it or not.

(3) It differs from those religions which do not care to recognise the fact of re-birth of embodied souls.

(4) It enjoins the worship of the one Formless and Infinite God. It therefore differs from all denominational religions which enjoin the worship of God in some shape or form of idolatry.

(5) It also differs from those religions which perform *Pratik Upāsana* (worship of symbols as God).

(6) It enjoins or rather lays special emphasis on *Brahmopāsana* (worship of and prayer to God) and *Guṇa Sādhana* (Practice for the development of God's attributes lying latent in us) as the only way to the fulfilment of the quest and mission of life. It, therefore, differs from *yoga sādhanā* as ordinarily understood. *Yoga sādhanā* is mainly intended for the development of the concentration of the mind and its final goal is *Samādhi*. But according to Satya Dharma, *Ekāgratā* (concentration of mind) is divided into four parts viz. *Khaṇika Niviṣṭatā* (momentary attention to one), *Eka Niviṣṭatā* (single-minded concentration), *Ekalakṣya Pradhānatā* (concentration mainly in one and incidentally in others as well) and *Ekatvamayatva* or *Pūrṇa Ekāgratā* (concentration of mind leading to the perception of one in all and all in one : this is the final stage of *Ekāgratā*). It will thus be seen that *samādhi* falls under class II only and there are still two higher stages of *Ekāgratā*.

(7) Satya Dharma differs from all those religions which postulate eternal perdition for sinners. On the contrary, it advocates the salvation of all to-day or to-morrow for that is the purpose of creation.

(8) Satya Dharma differs from those religions which do not accept a Guru as the Spiritual Guide as a great helper for the attainment of spiritual progress in life.

(9) Satya Dharma differs from other religions in that it prescribes a unique process of *Upāsana* or worship of God and prayer to Him on a purely theistic and philosophical basis. Satya Dharma also prescribes adequate rules for the *Guṇa*

Sādhana (Practice for the unfoldment of God's attributes lying latent in us) for the infinite stages of eternal life.

(10) Satya Dharma differs from the eclectic and other man-made and ethical religions on many points specially in respect of the silence about God who is all-in-all in religion and without whom there can be no religion worth the name.

Satya Dharma is not a bouquet of various kinds of sweet-scented and beautiful flowers collected from different gardens. It is an organic whole and a living one. It is not a man-made thing and will not, therefore, wither away. It draws its life-blood from the Fountain source of all truths, all love, all knowledge and all goodness. It places God and His Truth and all that they mean above everything else. It not only contains the highest truths, but it has got best rules and regulations of its own for the religious practice, i.e. for the unfoldment of the infinite attributes of God lying latent in us. It has got both the religious and philosophical truths of the highest order covering all aspects of a man's life here in this Earth as well as in the next worlds. Satya Dharma is a Revealed Religion, but at the same time, it has no quarrel with empirical and transcendental logic nor does it discourage the pursuit of science. On the contrary, it expects scientists to go on making new discoveries by which we shall be able to unmistakably understand the knowledge, love and other attributes of God as manifested in Nature. As already stated, Satya Dharma enjoins the deep study of Nature, which is the greatest book in the universe written by God Himself in unmistakable terms by His own Infallible Hands to make us understand something of His own nature. The religious experiences of those persons to whom Satya Dharma was revealed, were of very high order.

(11) Satya Dharma differs from those religions which advocate caste or class systems, create artificial differences between man and man or engender hatred against the followers of other religions. On the contrary, it condemns casteism and communalism. It also lays special emphasis on the Fatherhood of God and brotherhood of man. The final goal according to

Satya Dharma is to transform this brotherhood into oneness with every living being of the universe.

(12) Satya Dharma differs from those sections of religion which confine their religion within a narrow circle of castes and creeds. On the contrary, Satya Dharma declares in unequivocal terms that it is open to all irrespective of sex, caste, creed, colour, nationality, country of birth etc. etc. Every one of this Earth, however low he may be in man's eye, has the same right to accept and practise Satya Dharma in one's life as his most fortunate brother. There is not even any distinction between sinners and spiritually advanced persons so far as the observance of Satya Dharma is concerned.

(13) Satya Dharma differs from those sections of religion which care more for ceremonies, rituals, verbal-prayers and formal and dry performance of daily routine duties than for the real observance of the spirit of religion. Satya Dharma places more value upon the real and gradual spiritual progress in life than upon anything else. Every follower of Satya Dharma should preach his religion by his life and not by words alone. Etc. etc. etc.

To ascertain whether a religion is true and perfect, it must be made to pass through the following among other tests. If the religion concerned can fully satisfy all these tests, then and then only can it be called a true religion. From what has already been said and will be said hereafter, the reader will see that Satya Dharma can satisfactorily pass through these and other reasonable tests.

(1) Religion must have no name or denomination in the same manner as God has none. It must remain within and at the same time transcend both time and clime, i.e. it must not be confined to a particular age or place.

(2) Religion must be wide and comprehensive enough to properly guide every man and woman along the right path befitting the stage of life he or she has already attained.

(3) Religion must be catholic and cosmopolitan enough to meet the needs of all human beings in different walks of life and must not create or place any obstacle in their onward and upward march towards the final goal.

(4) Religion must contain such elements of concord and agreement as are potent enough to resolve all differences and divergences.

(5) Religion must have rules and prescriptions for Brahmo Upāsana (worship of and prayer to God) and Guṇa Sādhana (practice for the unfoldment of God's attributes lying latent in us) and for the harmonious development of all the faculties lying latent in man.

(6) Religion must provide for suitable food to nourish and sustain a man in this Earth as well as in the next worlds till eternity.

(7) Religion must recognise that man everywhere has the same rights and privileges of religion irrespective of his station and position in life.

(8) The sanctions and mandates of religion, both permissive and prohibitive, must be the same for all and must be conducive to their development irrespective of time and clime and the position they happen to occupy in the society.

(9) Religion must satisfy eternal urge on the part of everybody in the universe for better and higher life.

(10) Religion must strive for unity instead of creating or fomenting discord and dissension.

(11) Religion must lead men from diversity to unity, from separation to union, from bondage to emancipation, from littleness to greatness, from finite to infinity and from imperfection to perfection,

(12) Religion must prescribe rules for the Upāsana of God and Sādhana (practice) of His attributes with a view to realising God in everything in the universe and the entire universe in Him.

(13) Religion must encourage Jñāna, Prema and Karma (Knowledge, love and work) at the one and the same time and must prohibit its followers from disparaging one or the other.

(14) God must be worshipped in the heart and His worship must not be confined to any particular place or time. Even in a place of worship, God is the object of devotion in the heart and heart alone which is verily the only temple of God.

(15) Religion must place spirit and morals above forms and ceremonies.

(16) Religion must prescribe rules for purging the intellect of all grossness and impurities and for the gradual elimination of all Saṃskāras (Impressions lying deep-rooted in mind resulting from the repeated actions in this and previous births).

(17) Religion must be strong enough to unfold all the attributes of God lying latent in man and must satisfy his eternal hunger and thirst for the fulfilment of his mission in life.

(18) Religion must declare that truth is beyond time and space, one and indivisible, pure and all-embracing, nameless and impersonal.

(19) Religion must place truth above everything else.

(20) Religion must be based entirely on philosophical truths. In other words religion and philosophy are but the two sides of the same thing and cannot possibly be separated from each other without damaging them both.

(21) Religion must be strong and broad enough to offer opportunities to its followers for discovering the unalloyed truths regarding God.

(22) Religion must be strong enough to lead its followers to the vision of All-Loving God as well as to the realisation of His infinite and eternal truths.

(23) Religion must insist on its followers that the first and foremost duty of a man is not only to believe in but feel the existence of All-Loving and All-knowing God as well as to worship, pray to and meditate on Him with all earnestness, sincerity, concentration of mind and deep reverence. They should be made to understand that nothing can excel these things which are the Be-all and End-all of all our spiritual lives.

(24) Religion must have a clear conception of God founded solely upon truth and truth alone and must prohibit its followers from worshipping Him in the form of idols or placing any man or anybody, however spiritually advanced

he may be, in the Highest Seat of God. It must be remembered that man must not be the creator of God.

The reader is requested to go through what has been said before about the truths of Satya Dharma. True Religion cannot but contain all those truths also.

These are in a nutshell some truths which Satya Dharma contains. They must not be considered as all the truths. As already stated, Satya Dharma contains infinite number of truths. What has been said above will give us an idea of the nature of eternal and infinite truths to be found in Satya Dharma. In fact, a sādḥaka (one who practises religion) may well begin his spiritual life with these ideals before him. More and more truths will be revealed to him by All-Merciful God as he advances in his spiritual life. He will not and cannot certainly lose anything, but on the contrary, must gain everything, if he accepts those truths and does his best to realise them by Brahma Upāsana and Guṇa sādhanā (practice)*. His acquisition obtained by observing and practising them shall certainly help him very greatly in his advancement in spiritual life in the next worlds. We should remember that this Earth is our Karma Bhūmi (field for work) and as we sow here, we shall reap there. The reader should not, however, think that we shall not get any benefit in this Earth of our religious practice here. That will certainly advance us here also without fail.

None can completely unfold in this Earth all the infinite attributes of God lying latent in us. He has got eternal life. It will be seen hereafter that there are in the universe innumerable spheres known as next worlds through which every man will have to pass in order to attain his final liberation (पूर्णमुक्तिः). Truth that will be revealed to him in the innumerable stages of his eternal life are also, therefore, innumerable. All those truths are also not required to be known to us in this Earth. We shall not be able to understand all of them at all. What is necessary for us in this Earth

*Something will be said about Brahma-Upāsana and Guṇa Sādhanā hereafter.

has perhaps been said above and will be said hereafter in brief. We should remember that there is such a truth as अधिकारि भेदः (Different capacities to understand and do things according to the attainment of different persons). What can very easily be understood by the spirits of the Satya Loka is very very hard for the people at large of this planet to understand and realise.

Question II.

What is Brahmo-Upāsana ?

Answer :—

There is no English synonym for the sanskrit word उपासना (Upāsana). It is generally translated as the worship of God. The word उपासना (Upāsana) is derived as उप+आस्+अन् (स्त्रीलिङ्गे आ). The real Upāsana is to sit immediately before God and to make one's heart adorned with God, the richest and brightest jewel. But this is not possible for the people at large. The prefix उप (Upa) has many meanings such as अनुगति, अनुकम्पा, हीनता, पश्चाद्भाव, and सामीप्य (Devotion, Compassion, Inferiority, Behindness and immediate presence). The root आस् (Ās) means to sit. It will thus be seen that Upāsana means :—

(1) To sit before God in a devoted mood. This applies to Upāsana by Bhaktas i.e. those who love God with reverence.

(2) To sit before God with a prayerful mood. This applies to those persons who want to acquire Love and Bhakti from God.

(3) To sit before God in a very inferior mood. This applies to those who are bound hand and foot, as it were, with Doṣas and Pāśas (Jāta Guṇas—evil propensities and other bondages).

(4) To sit behind God. This applies to sinners.

(5) To sit immediately before God. This applies to those persons who are sinless and have advanced far in spiritual life.

It will thus be seen that all persons of all stages of their spiritual life can worship God in the way befitting their stage.

In fact, there is not and there cannot be any prohibition for any man from worshipping God.

Upāsana may be divided into two main parts viz. Upāsana proper and Prayer to God. Both these works combined are generally called Upāsana. Upāsana proper is again divided into two parts viz :—

(1) Glorifying God by means of words, hymns, songs etc. Upāsana proper also includes deep meditation and Japa (Repetition of the name of God with reverence and concentration of mind).

(2) Sincere and conscious expression of sinful acts committed by the worshipper during his life and the consequent experience of deep repentance from the inmost recesses of the heart. It should be remembered that evil propensities such as lust, anger etc. are also sin. Everything that acts as a source of sinful actions and as an obstacle in our onward march, is sin.

Prayer is another part of Upāsana. It is divided into three parts viz.

(1) Prayer for the deliverance from sin.

(2) Prayer for the development of attributes such as Jñāna, Prema etc. (knowledge, love etc.).

(3) Bhikṣa i.e. sincerely feeling within one's own mind that he is very poor in all respects and telling God with all humility, sincerity and reverence (श्रद्धा) that whatever is given to him by God out of mercy will sustain and maintain him in his life. This will be sowing the seed of the attribute of dependence upon God (ईश्वरे निर्भरता). These are all main parts of Upāsana and it will be seen that all these are natural and approved by all religions in some form or other. The matter will be fully discussed in answer to the following two questions.

It will be seen afterwards that all spiritual advancement in life depends mainly upon the worship of God (Upāsana). It is the main spring of life. One who sincerely, earnestly and regularly worships God and prays to Him, will certainly attain.

success in all walks of life. Christ Jesus says—"First seek ye the Kingdom of God and everything else will be added unto you". This is a very true saying. Upāsana is the key to the kingdom of God. None can go there without Uāpsana. Upāsana will teach us, will inspire us and give us strength to walk in the right path and to do good works. In short, Upāsana of God will unfold God in us. We must not, therefore, show any the least neglect in this respect. Because we fail to worship God and pray to Him, there have arisen in this world innumerable problems of life which baffle solution either politically or in a business way. If the world sincerely wants to solve them, every man and woman must worship God. More about Upāsana is being written.

Question III—What is the process of Upāsana as prescribed in Satya Dharma ?

Answer :—Upāsana as a whole may be divided into the following eight parts viz.

(1) Udbodhana—Call to prayer by means of words, songs or readings from scriptures or/and religious books etc.

(2) Guṇa Kīrtana—Glorifying God by words, hymns, songs etc. It is called Guṇa Kīrtana because the main thing in this part is to sing in praise of God's attributes and therefore of God.

(3) Pāpa Ukti—Examination of one's ownself and sincere and conscious expression of one's own sinful acts during one's life time as well as of the preponderance of evils in him. It is called Pāpa Ukti or confession of sin. It must be done in all sincerity and earnestness and not merely verbally and in a routine manner.

(4) Prayer for the deliverance of sin.

(5) Prayer for the development or unfoldment of God's attributes lying latent in us such as Jñāna, Prema, Daya (Knowledge, Love, Kindness) etc.

(6) Bhikṣa as explained before under items of Prayer.

(7) Dhyāna—Meditation on God and His attributes.

(8) Thanksgiving.

The entire thing is called by the general name of Upāsana, but it is mainly divided into three parts viz.

- (1) Upāsana proper (2nd and 3rd parts).
- (2) Prayer (4th, 5th and 6th parts).
- (3) Dhyana or meditation (7th part).

First Part :—The mind of the people at large always remains fully engrossed in thoughts about worldly affairs and Upāsana of God is something foreign to them. They always think about things temporal and it requires much effort on their part to fix their attention on things spiritual and therefore eternal. Their mind is almost always restless and they have, therefore, to call back the wandering mind to its own abode and real work. This is possible by singing suitable songs and reading scriptures and other religious books. Every endeavour should be made to concentrate the mind and otherwise make it fit for Upāsana. It is true that this part is not Upāsana proper but preparation for it. Much depends, however, upon the calmness, tranquility and concentration of the mind without which no Upāsana is possible. If we are permitted to say, the preparation for the Upāsana of God should be made throughout day and night seeing that no untoward events happen which may disturb the mind even to the smallest extent. However, if what has been said above, is strictly and sincerely followed, it will pacify the mind at least to some extent and prepare the ground for the Upāsana. It should be borne in mind that Upāsana will be more fruitful, if the preparation is satisfactorily made. It will be seen that three things are essentially necessary for Upāsana. They are calmness, concentration of mind and the creation of a favourable atmosphere for Upāsana. Every endeavour should, therefore, be made to attain such a state of mind before a worshipper begins to worship God.

Second Part :—This is the main part of the Upāsana. When the preparation is complete and the mind is abstracted from worldly and evil thoughts, it will automatically turn towards the worship of God. As soon as this is done by the discipline prescribed in the first part, the mind will be vacant. But nature abhors vacuum and the worshipper has been instruc-

ted in the beginning to worship God and he is there for that purpose. He will, therefore, naturally begin to glorify God by words, songs, hymns etc. as there is then nothing else for him to do or think about. The necessity for the Upāsana will be explained in answer to the next question.

It will be seen that Guṇa Kīrtana (singing in various ways in praise of God) is our nature and necessity and we cannot do without it except at our cost. We always spontaneously praise good and great men. God is All-Good, All-knowledge, All-love. He is Purity itself and Truth itself. It is, therefore, natural for us to sing in His praise. Only a little faith is necessary to believe that God is such and Upāsana becomes a more natural thing than hunger and thirst.* Even sādhakas (those who practise religion) who have advanced a little in their spiritual life, will bear witness to the fact that they consider themselves blessed, whenever they can sincerely and devotedly sing in praise of God. They will also declare that they naturally and sincerely desire to engage themselves in Upāsana just as they feel hungry and thirsty and become anxious for food and drink. We will, therefore, have to begin our religious life with faith.

It is true that there are stages in a worshipper's life when even the worshipper of God becomes dry, and it is not possible for him to fix his attention on that work. But he should not feel disgusted and give up worship altogether ; but he should try to continue it sincerely and regularly to the best of his ability. If this be done, the time will soon come when he will be able to do it with sufficient attention, love and reverence and the work will no longer be a dry and unpleasant task for him. The thing is that we are tested off and on to see whether we have got sufficient faith and strength of mind to stick to the work not practised by the people in general. We should, therefore, apply double energy to fight out lethargy, indifference and worldliness and try our level best to march forward and attain success.

*Something will be written about faith, vide Chapter I, Question V, Subject "Viśvas" (Faith) विश्वासो धर्ममूलं हि (Faith is at the root of religion).

The attributes of God are infinite in number and it is not possible for a man to make mention of each of them. But he should do it in respect of as many of them as practicable. But there are different stages in a worshipper's life and there are different states of his mind. He shall, therefore, make repeated mention of those attributes of God which befit his stage of life and specially his state of mind prevailing at the time of the Upāsana. For example, a sinner should repeatedly mention the name of Merciful God (कृष्णामय ईश्वर). A man who keenly feels the want of developed attributes in him, should make mention of kindness (दयामयत्व) of God and so on. However, the worshipper must not forget that God has infinite attributes in Him and he should try to mention as many of them as possible. Failure to do so may lead the worshipper to developing one or two attributes of God neglecting others. There are instances when the worshipper developed the attribute of love but spoke against knowledge and vice versa.

Some persons glorify God according to a few texts of scriptures i.e. they sing in praise of God according as they are laid down in those texts without any consideration as to whether they are befitting their state of mind prevailing at the time of the worship and whether the words are coming out spontaneously from the heart or they are the work of intellect alone (routine habit). These words of praise are confined only to the few attributes of God and the result is that the worshippers feel dry in worship as they do not praise God according to their own state of mind. The worshipper should see that his worship is not reduced to mere routine work and he should make it as much natural as possible. He should always try to see that his heart responds to what he says.

There is another very important point to be considered in this connection. It is that worshippers cannot in the beginning of their spiritual life fix their attention on one or two attributes of God for any length of time. They want varieties. Even in worldly matters we find the very same state of affairs. We cannot keep ourselves engaged in one or two things. They should, therefore, glorify God in various ways. When a worshipper is highly advanced in spiritual life, he can praise God

in the manner his heart wants. In that case he will not feel the work monotonous, tedious, dry or *artificial* even if he sings in praise of God in respect of His one or two attributes since his utterances will come out from the bottom of his heart and there will not be any artificiality in the work.

It will be seen hereafter that the Upāsana develops or unfolds in heart the attributes of God lying latent in us. Our goal is the harmonious development of all attributes. We should, therefore, make mention of as many of them as possible with the aforesaid proviso. This is the main part of the Upāsana and it should be gone through with regularity, sincerity, earnestness, concentration of mind and reverence. Neglect in any of these respects will tell heavily upon the success of the worshipper.

It is not possible for a little man like me to adequately describe in this small book what Guṇa-Kīrtana is, and what wonderful and miraculous influence it exercises on the worshipper. The effect of Guṇa Kīrtana will be mentioned hereafter. It will be seen that everything desirable in the spiritual life can be attained through Upāsana which consists mainly of Guṇa Kīrtana and meditation of God. Paramarṣi Gurunath in his Tattva Jñāna—Upāsana describes elaborately what Upāsana is and what tremendous effect it has on the spiritual life of a worshipper. In short, Guṇa Kīrtana of and meditation upon God, if sincerely and earnestly practised will surely transform a man's life and can work in him miracles which nothing else can do. In this connection, a reference is invited to the history of deliverance of Rīṣi Nārada. He was in the end asked to glorify God day and night. Every advanced Sādhaka will bear testimony to the fact that his spiritual progress in life is mainly due to Guṇa Kīrtana of and meditation upon God. Such is the power of the Upāsana.

Third Part :—When the second part is satisfactorily performed, the worshipper naturally feels a striking contrast between himself and God. God is Purity itself while the worshipper is dirty and dark. He (God) is perfectly free from all defects (Doṣas and Pāgas), but he (the worshipper) is full of

defects. He has got infinite attributes in Him, while he is without a single one in a developed stage and so on. Let us picture in our mind's eye two pieces of cloth—one superfine and beautifully and brightly washed and another coarse and dark, full of filth and dirt. The picture will very feebly express the difference between God and an ordinary worshipper. In fact, the difference is as big as an infinite ocean. The worshipper will naturally feel his extreme littleness before God. He will naturally begin to examine his doings; and the result will be the expression before God of his innumerable sinful acts and the existence in him of evil propensities of inordinately strong nature. The realisation that he is a bad man and that he had committed many sinful acts, will naturally bring in severe repentance. This sort of self-examination, sincere and conscious expression of sinful acts and consequent repentance will cleanse his mind and they will automatically slacken the roots of all Doṣas (evil propensities) which are at the bottom of all wrong actions, for, he fully realises at the time that he is really guilty of many things and that he should give up the evil ways of life.

The worshipper should at first make mention of those sinful acts which come uppermost in his mind at the time and he should then in a general way mention other such acts which he cannot recollect in details at the time. We should remember that the confession of sin is also natural and we do it occasionally in our mind. Whenever we commit grievous wrong, we feel the pangs of conscience and we repent. The difference is that in such cases we do not fully realise the gravity of our wrong actions, while at the time of the worship we are conscious of our guilt owing to the realisation of our littleness and the prevalence at heart at the time of the spiritual atmosphere which also generates openness of our heart. In short, during the worship of God we become conscious in all nakedness of our true state of spiritual life. Our repentance then cannot but be sincere and deep.

It should be noted here that at the time of self examination, the worshipper should see his own faults only in the sinful acts of his and not of others who might be partially responsible for those acts either directly or indirectly. If we try to search

out the faults of others, the result will be that we shall be blind to our own faults and the very objects of the confession of sin will be frustrated.

It may be mentioned here that confession of sin and consequent repentance are enjoined in Christianity. Brahmānanda Keshab Chandra, the Founder of the New Dispensation Church, recognised this principle and made mention of it in his Jīvan Veda. There are some persons who consider this confession of sin as a Christian idea only and do not like to give due weight to it. This is wrong. There are innumerable mentions of heaven and hell, good and bad deeds (पुण्य ओ पाप) and atonement for sin (प्रायश्चित्त) in almost all the Hindu scriptures. Theory of Karma (कर्मवाद) includes both good and bad deeds. Sin is nothing but the result of misdeeds and evil thoughts. Let us now see what Manu, the sage and famous law-giver of Hindus says on this point.

ख्यापनेनानुतापेन तपसाऽध्ययनेन च ।

पापकृन्मुच्यते पापात् तथा दानेन चापदि ॥

(i. e. the sinner is relieved of his sin by his confession and consequent repentance, by doing good works according to his capacity, study of scriptures and by giving away money and valuables to persons in difficulties and dangers).

There is not the least harm even if this truth has been discovered by Christianity. We must accept truth from whatever source it may come. No country, no religion can claim the monopoly of truths. They are universal and are realised by great men in different ages and different countries and not always borrowed from others. A follower of Satya Dharma must accept truth from whatever source it may come to him. He must not submit to a narrow parochial or sectarian view of things. His mind should be as open as the illimitable sky itself. If we fail to take due notice of our misdeeds and evil thoughts, and consider them as so many trifling things, we will not mend our ways of life and become in course of time hardened sinners when no amount of sinful acts will move our heart and we shall not be able to hear the voice of conscience.

Fourth Part :—The worshipper is now in great distress owing to the realisation of his miserable life and he will naturally cry for God's mercy for the deliverance from sin. His prayer under the above circumstances will be sincere and earnest and God's mercy will also descend upon him. It should be mentioned here that mere superficial expression of sinful acts and verbal and routine prayer for the deliverance from sin will do no good. It must be remembered that Upāsana is the work of mind, whatever is done must be done from the bottom of the heart and superficiality has no place there. God is All-Knowing. He knows our mind and it is not possible for any one to deceive Him by words, however beautifully expressed. He sees the heart and verbal prayers done without sincerity and earnestness are not accepted. Kindness and mercy mean the removal of sorrows. But there is no sorrow in a non-repentant heart. Where there is no sorrow, kindness or mercy has got nothing to do there. It is also to be noted here that during his prayer for the deliverance from sin the worshipper should glorify Merciful God (कृष्णामय ईश्वर) off and on.

The worshipper should successively pray for the deliverance from sin arising out of

- (1) Wrong acts knowingly done by him.
- (2) Wrong acts unknowingly done by him.
- (3) Wrong acts committed by him during the present and previous births for which he is now suffering in very many ways. This should be done in a general way.

The actions of previous births can be inferred from one's own inclination from boyhood towards good or bad directions. All our actions leave impressions upon our mind and the accumulated impressions are called saṃskāras and they pursue us from birth to birth until and unless they are wiped out by Upāsana and Guṇa sādhanā. They are remaining at the root of our actions in our present life specially during the early part. As regards the problem of re-birth the reader will please see the reply to Question X.

Fifth Part :—After earnest prayer for mercy the worshipper will thank God and glorify Him again as he will naturally

feel that he is at least partially relieved of his sin. He should again glorify God and try to realise how low he is before Him, how incapable he is and how undeveloped his attributes are. None can remain satisfied with a negative state of mind and the worshipper naturally hankers after something positive. He might have been partially relieved of his sin. He will, therefore, naturally and acutely feel the want of developed attributes in him and earnestly pray for unfoldment of the divine attributes in general.

If the first four parts have been satisfactorily performed, the worshipper will find himself in a congenial spiritual atmosphere and he will naturally look upto real advancement in life and he will not certainly like to remain as a man of no spiritual attainment. He will, therefore, pray for the development of divine attributes. He should also earnestly pray for the development of those attributes the want of which he keenly feels at the time. The attributes of God are all in us, but they are covered, as it were, by our sin, evil propensities, bondages, prejudices (Saṃskāras) and surrounding unfavourable circumstances. The worshipper should, therefore, also pray for the removal of those obstacles which stand in the way of the unfoldment of his attributes in the heart. It is needless to say again that this prayer must be sincere and earnest and the worshipper should acutely feel the want of developed attributes. Unless he feels so, the prayer will not be earnest and such prayers are of doubtful utility. In short, everything in the Upāsana must be sincere and earnest and we should remember that God hears only those prayers which arise from the bottom of the heart and lip prayers have no place here

Sixth Part :—When the previous parts are sincerely and satisfactorily gone through, a state of mind naturally arises in which the worshipper feels that he is a very humble being and that he is entirely in the hands of God. He will then become conscious of his insignificance and incapacity to do anything without God's help. He will then necessarily throw himself at the mercy of God and say that he has got nothing worth having and whatever is bestowed on him by God is the mainstay of his life. This sort of expression should be uttered

with all sincerity and firmness of mind. In this way the attribute of dependence (निर्भरता) upon God begins to grow. This part is called भिक्षा (Begging) in Satya Dharma.

Seventh Part :— Meditation is the highest part of the Upāsana. When the previous works are satisfactorily performed, calmness naturally arises in the worshipper's mind. His mind worked in various ways all this time and there were songs, words, hymns etc. etc. But after the previous functions are performed satisfactorily and worshipper surrenders himself to God, nothing but peace prevails in his mind. This peaceful state of mind is the best field for meditation. A restless mind cannot meditate on God or His attributes. Deep concentration of mind is of the utmost importance at the time of meditation and this is not possible in a fickle mind. It will thus be seen that the proper performance of the previous parts will generate calm and quiet so essentially necessary for meditation. It will also be seen that the mind naturally goes upwards by the performance of those works and a favourable atmosphere saturated with spiritual thoughts and feelings so very necessary for meditation is created at the time and meditation on God and His attributes becomes easy and natural.

Eighth Part :— It is superfluous to say that the worshipper will naturally thank God from the inmost corner of his heart when all the previous parts are satisfactorily performed. It will thus be seen that the entire process is natural and one part follows another as a matter of course. It must also be borne in mind that the entire thing is an organic whole and the performance of worship according to the procedure laid down above will produce the desired result. But the observance of some parts omitting others cannot possibly have the same effect. The satisfactory performance of every successive parts depends upon the proper performance of previous ones and the worshipper should scrupulously adhere to the entire procedure. As already stated, the worshipper should perform the entire work with faith, sincerity, earnestness, concentration of mind and reverence. We should always remember the following wise saying :—

अविच्यतीति विश्वासः सिद्धेः प्रथमलक्षणम् ।

द्वितीयं श्रद्धया युक्तं तृतीयं समदर्शनम् ॥

i. e. the first sign for the success is the faith that the worshipper will certainly succeed. The second sign is Śraddhā i. e. faith mixed with reverence, and the third is Samadarśana which will be described afterwards.

It will not be out of place to note below the effects of (1) Upāsana, (2) Prayer and (3) Meditation.

(A) Effects of Upāsana : Unfoldment of God's attributes lying latent in us.

(B) Acquisition of knowledge about the relation among God's living beings all over the universe and the material world (Brahmā, Jīva and Jagat).

(C) Rousing the Spirit from slumber, as it were.

(D) Alternate outbursts of sorrow and joy.

Effects of prayer :—

(A) Deliverance from sin.

(B) Firmness of mind i. e. Determination not to commit sin even under temptation, nor to allow the mind to run after evil thoughts.

Effects of meditation :—

Highest stages of spiritual life such as feeling the presence of God, obtaining his vision etc can be attained only through meditation. It is also Upāsana proper and the meditator will also enjoy the fruits thereof.

The worshipper will in course of time acquire many supernatural powers, if he can regularly worship God in accordance with the procedure described above and at the same time tries his best to develop God's attributes lying latent in him by practical work. This will be explained when Guṇa Sādhana (Religious practice for the unfoldment of God's attributes lying latent in us) is dealt with. In fact, the worshipper, who is also a Sādhaka (one who practices for the development of attributes), will gradually advance in his spiritual life. He will be able to develop his attributes to stages unknown to ordinary

men. He will be free from sin and evil propensities. He will also be able to realise God's attributes and other truths. In short, he will be able to march towards the goal too devoutly desired for.

The reader will notice that the result of Upāsana is constructive such as the development of knowledge, love, etc., while that of prayer is destructive such as the deliverance from sin and curbing the evil propensities (Doṣas and Pāpas) etc. We may, therefore, be assured of what is essentially necessary for us after the removal of what is unnecessary and undesirable in spiritual life and stands in our way to upward progress. We find that two opposite forces, constructive and destructive, are always working in the universe resulting in good (सङ्गल) and good alone. If we think about the Earth, we shall find how these two opposing forces have brought about the present beautiful and beneficial state here from a lump of hot gaseous matter thrown out from the sun long ago. The process for the worship of God as described before, if sincerely and earnestly followed, will also similarly bring about our good out of the chaotic condition of our lives and we will gradually march towards the Goal which is Goodness itself (Śiva-swarūpam). We shall see more about Upāsana in the following pages.

Question No. IV—What is the necessity for the Upāsana of God?

Answer :—What was said in reply to the previous question will clearly show that Upāsana is of the utmost importance and we can not do without it except at our cost. We shall now try to show still more clearly that Upāsana is both natural and necessary.

We have already said something about call to prayer. It will be clearly seen that it is both natural and necessary to begin Upāsana with that work.

Guṇa Kīrtana :—

We naturally speak well of those persons who are known to have done good works during their lives and who are said to possess great qualities of head and heart. We also naturally

become partial to them, even if we never saw them or came in contact with them. Should we not then sing in praise of God Who is All-Good, All-Knowledge and All-Love and whose eternal attributes are infinite in number and which are all infinitely good and about whom we have heard so many good things from time immemorial from saints, seers, sages and prophets and all sorts of good, honest and truthful men ?

Let us now come nearer home. We naturally love the members of our family. We speak well of those members whom we love most. Similar is the case in respect of friends, relatives and neighbours. God is the greatest Person for love. There is in Him every good thing which a lover wants to see in the beloved. Nothing worth having is wanting in Him. Why should we not then love Him and sing in His praise ? A question may be raised that there are many persons who do not love God. Why should they sing in His praise ? In reply it may be stated that we all love God, but the thing is that we do not knowingly do so. It is mainly a philosophical question and will be dealt with in its proper place. Let us see what Bhakta Trailokya Nath says :

चिनिना जानिना बुझिना तोंहारे तथापि तोंहारे चाह ।

सज्ञाने भज्ञाने पराणेर टाने तोंर पाने छुटे याह ॥

(I have no acquaintance with Him, I do not know Him, I do not understand Him. Still I want Him. Knowingly and unknowingly I fly towards Him owing to an urge from within.)

More about it in connection with Upāsana (8th part), Thanksgiving, Chapter I, Question IV. The thing is that we have lost our real nature owing to our encasement within a body as well as the prejudices acquired in different births. We are required to revive that nature and this is possible only by Upāsana aided by Guṇa Sadhanā. They alone can remove our ignorance. He is All-Knowledge and His Upāsana specially Guṇa Kīrtana and Dhyāna—2nd and 7th parts of the Upāsana will place ourselves in close contact with Him and we shall necessarily acquire His knowledge gradually and all darkness will be dispelled for ever.

God is attracting us with His infinite love. We do not feel that attraction owing to the enormous amount of rubbish heaped upon us. Upāsana and Guṇa Sādhana will be able to remove that rubbish from our heart. Nothing else can do it. The more is the rubbish removed, the more we will be able to feel the attraction of All-Loving God and more will the Upāsana be natural. When we feel that there is one who loves us and is attracting us, we shall also want to love Him more and more. Lover always thinks about the beloved and tries to remain always nearest to Him. The result will, therefore, be Upāsana (sitting near the beloved). Similar is the case with the Upāsana of God.

Man can, if he likes, know something about God. As stated before, Upāsana will develop the knowledge of our relation with God, our love towards Him as well as His other Divine attributes. By Upāsana we will be confirmed in our faith in God. We will not be groping in the dark for ever. We will realise that God exists and He is All-Knowledge, All-Love, All-Good and that He does nothing but good to us. Why should we not then sing in His praise ?

It is admitted on all hands that knowledge is power and that we should acquire as much knowledge as possible. Even empirical knowledge (अपरा विद्या) cannot be complete without Upāsana (worship of God). Philosophy has not yet been able to arrive at the final decision about many problems. It is still speculating. Even in Science there are changes in theories. How can we acquire true and real knowledge even in worldly subjects except through the grace of God ? Divine knowledge such as that of God, His attributes as well as the relation among Him, the creation and the created beings, cannot be acquired except through the Upāsana. A big tank of pure water can clearly reflect the sun as well as the trees situated on its banks. Similarly a man who has sufficiently purified his heart by the Upāsana can acquire knowledge of God as well as that of the world. Why should we not then worship God ? Upāsana is the only purifier of our heart and we cannot neglect it except at our cost.

We sometimes come in contact with the men of highly developed attributes, men of strong moral character and great men in general. We are naturally attached to them and become partial to them and loud in praise of them. God is eternally and infinitely good in infinite respects. Why should we not then love Him and glorify Him? Who is equal to Him in goodness, not to speak of being greater than He?

यदधिको न कश्चित्स्यादनन्ते जगतीतले ।

यत् समोऽपि न कश्चित् स्यान्नमामि जगदीश्वम् ॥

(I bow down to the Lord of the universe above whom there is none in the unlimited world and to whom none is even equal).

There is a saying that "man is known by the company he keeps". Why? Because man imbibes good and bad qualities of his companions according as he mixes with good or bad men. We cannot avoid their influence. It is a known fact that cultivation (अनुशीलन) develops good attributes of head and heart and unfolds their latent parts. Children do not know anything in their childhood, but they learn many things afterwards and become famous in different branches of learning. It must be said that cultivation is the main cause of unfolding what was latent in them just as the field when cultivated can produce many crops. Their vast knowledge does not come to them flying from outside, but cultivation unfolds it. There may be many persons of equal capacity, but the difference between those who cultivate their intelligence and those who do not, is very great. One will certainly lag behind in the life's battle, while the other will march on. Similar is the case in respect of Upāsana. During Upāsana we come in contact with God, however feeble that contact may be and we think of His Divine attributes and try to understand what they are and what their powers are and we become gradually anxious to be adorned with those jewels. In this way we begin to develop what is lying latent in us. The more the worshipper performs regularly, deeply, earnestly and sincerely the worship of God, the more will the attributes be developed in him. A little faith is necessary in the beginning and if he starts with it,

he will be able to transform that faith into realisation, not to speak of mere conviction. All doubts will be finally removed and deep darkness surrounding us entirely dispelled. We may quote what Rīṣi Śvetāśvatara, author of the Upaniṣad of his name, declares.

वेदाहमेतं पुरुषं महान्तं
आदित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वा तिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥

(I have realised the Greatest Person. He is All-Light and beyond darkness. A man can rise above death after realising Him. There is no other way to salvation).

The sage Śvetāśvatara was not competent to say so in the beginning of his life. He had to worship God and cultivate the Divine attributes before he attained the stage of life which enabled him to declare as above. It will thus be seen that Upāsanā automatically transforms an ordinary man into a seer. Upāsanā is, therefore, essentially necessary for the development of the Divine attributes and thereby attaining the highest stages of spiritual life. Is it no wonder then that those, who do not cultivate their latent parts by Upāsanā and Guṇa Sadhanā, will go down at least so far as spiritual life is concerned ?

It is also a known truth that a man becomes what he always thinks about. There is a sanskrit saying :—

यादृशी भावना यस्य सिद्धिर्भवति तादृशी ।

(Man attains success in the manner he (always) thinks about.)

The truth is applicable everywhere. An evil-doer, who always thinks about the evil ways of life, soon becomes a confirmed scoundrel. Similarly, if a man always thinks about things divine, he will, as a matter of course, become a highly religious man. The entire work of the Upāsanā will keep a man engaged for a considerable time and he will be thinking about God and His attributes all the time. If the worshipper regularly goes on worshipping God day after day in the manner stated before, his mind will be surely and thoroughly changed

for the better. He might have been engrossed in worldly affairs and Upāsana was something foreign to him before he began to worship God regularly, but the case will be reversed if he always thinks about God and His attributes. Many good desires will naturally arise in his mind and he will receive sufficient strength to perform good works whether they relate to his own self, family or society at large and whether they relate to spiritual or worldly life.

We have got evil propensities in us and most men follow more or less the evil ways of life. But God is Purity itself. He has no fault. He is *Suddham Apāpaviddham* (He is Pure and evils cannot penetrate into Him). For the reasons stated in the previous para, our evil propensities will be more and more controlled, the more we worship God as that means thinking about Him and consequent contact with Perfect Purity. He cannot, therefore, but be pure himself. There are many instances in this world when evil-doers of the worst type were converted into highly religious men.

We have already stated that a regular, sincere and earnest worshipper of God can acquire many supernatural powers. As he advances in his spiritual life, he will be able to meet great souls of the next worlds and receive necessary instructions and blessings from them for his still more spiritual progress. Their company will inspire him to worship God more earnestly. His faith will be confirmed and he will be able to march on more easily. Worship of God is, therefore, of utmost importance and necessity.

We have come to this world to fulfil some purpose and that purpose is to lead us from imperfection to perfection. When a man advances in his spiritual life, his worship of God becomes more and more earnest and sincere. When he will be in deep love for God, he will naturally worship Him from the inmost corner of his heart and the result will be his immersion, as it were, in the unfathomable depth of the ocean of God's love. In this way he will fulfil the first stage but one of the most important stages of his spiritual life. Should we not then worship God?

In the same manner, many other arguments can be advanced why we should glorify God. In fact, a stage comes in a worshipper's life when he will always glorify God either by words or by thoughts and he will not be able to do without it. He will not then think why he should glorify God, but that he does it because he cannot but do it. This stage is one of the highest stages of love which may be termed अहेतुक प्रेम (Love without any cause), i. e. he glorifies God for the sake of love and he cannot do without it.

Self-Examination and Confession of sin. (3rd Part of Upāsana):—

It has been clearly shown in the reply to the previous question that the worshipper will automatically begin self-examination after the 2nd part is satisfactorily performed and the result will be the confession of his sin. This is also a natural process. Whenever a man becomes sincerely repentant after commission of a wrong act, he confesses his own fault. But perfect repentance is only possible when a man has satisfactorily performed Upāsana (Guṇa Kīrtana—sincerely glorifying God in thought and/or by words) i. e. when he realises within himself his littleness in every respect by thinking about the infinite greatness of God and His infinite attributes. The reasons for this were also given in reply to the previous question. Sincere repentance and consequent confession of sin will cut at the very root of sin (the evil propensities which are the sources of all evil acts) and make his prayer for the deliverance from sin most earnest and sorrowful and therefore acceptable to All-Merciful God. This part is, therefore, natural and necessary.

Prayer (4th, 5th and 6th parts)

Prayer is natural and necessary. Is there any hungry man in this world who does not want food? Is there any thirsty man who does not want drink? Is there any one in this world who is full of wants in all respects, but at the same time does not hanker after removing them? All these men may or may not outwardly express their hunger, thirst and other kinds of wants, but in their heart of

hearts they pray for their removal whether they are food, drink, money or other necessities of life. In every case they try their best to have their wants removed by various means viz. work, prayer to persons who are competent to remove them etc. Similar is the case in the spiritual world. We are born imperfect and are, therefore, by nature full of wants. Our journey is from imperfection to perfection and there are very many obstacles in our way in the shape of evil propensities (Doṣas and Pāśas) and other kinds of weaknesses. It is, therefore, natural for us to pray to God for the removal of evils as well as for the development of the Divine attributes. Who else can fulfil our prayer in these respects? As stated in reply to the previous question, the worshipper cannot but pray, as he then acutely feels the want of developed attributes in him and he becomes anxious to be relieved of his sin, the burden of which hangs heavily upon him and he feels it too much to be borne any longer.

There are some persons who do not see any necessity for prayer. It is not understood how they can reconcile their position with the innumerable wants we are always suffering from. Wherever and whenever there is any want, the person affected must pray. He cannot do without it. The thing is that this sort of objection arises in the minds of those persons who are quite innocent of Upāsana or higher religious life. The fact stares us in the face and shall we still deny it? A child gets hungry and he must want bread from mother. The same will be the case when he feels thirsty. He cannot possibly remain silent when the urge for food and drink is driving him to ask for them. It may be humbly said that the objector does not feel any want in any of the aforesaid respects and he, therefore, does not feel any necessity for prayer. Had he felt the want, he must have prayed for its removal and would not have raised such a flimsy objection. Let him perform the first three parts of Upāsana sincerely and regularly for sometime and then say that prayer to God for the removal of sin and the development of attributes is not necessary. He shall not be able to say so.

‘ It must be noted here that we must also work for the purpose of controlling evil propensities as well as for the deve-

lopment of attributes. We shall try our best to regulate our life according to our prayer. We must not do what is harmful in religious life. It has already been stated that Upāsana and Guṇa Sādhana are both necessary for us. They must go hand in hand together. God has provided means for the fulfilment of all kinds of worldly wants. We may, therefore, safely infer that He has also made necessary provision for the fulfilment of our spiritual wants and that is Upāsana and Guṇa Sādhana. God is the only Person Who can remove all our wants, deliver us from sin, protect us from difficulties and dangers and adorn us, His children, with His own attributes. We must, therefore, pray to God both as a natural course and as a matter of necessity. He will fulfil our wants. Where else should we go ?

Meditation (7th Part) :—

Meditation on God and His attributes is also Upāsana proper in another form. What was said of Upāsana proper before, applies equally well to meditation also. It is, therefore, both natural and of utmost importance. What was said about it in reply to the previous question will show what great importance should be attached to meditation. All the highest stages of spiritual life can be attained only through meditation. Why is meditation so very efficacious ? Because at the time of meditation, the worshipper does not require any outside help such as words, songs etc. He is fully independent within himself. It is the work of the mind alone and more the concentration of mind, the nearer is the goal. It will be seen in the 2nd chapter that in the highest stage of meditation, the worshipper will have to be free not only from all kinds of outside activities but also from all thoughts, i.e. he will have to be alone to attain the Alone. Meditation is, therefore, the highest form of Upāsana as there is maximum amount of contact between God and the embodied soul during meditation. There are different stages of meditation and the worshipper should begin by thinking about God's attributes. The Vedānta also prescribes श्रवण, मनन and निदिध्यासन (Listening with regard, thinking and analysing what has been heard and deep meditation). Our goal should be deep meditation when we shall forget every thing and become deeply absorbed in God. There is a very

high stage in the spiritual life of the worshipper when he will always remain engaged in meditation but others will not understand that state as one of meditation. This is perhaps possible when the fourth stage of the concentration of mind as described at page 10 has been reached by the worshipper.

Thanksgiving (8th Part)

When all the above parts of the Upāsana are satisfactorily gone through by the worshipper, he cannot but thank God from the bottom of his heart. We thank others when we receive some help from them. God is our all and we should always thank Him for all He is doing for us. If we fail to do so, we shall be extremely ungrateful to Him. At the end of the Upāsana if satisfactorily performed, we feel directly the enormous help we have received from God and the expression of gratefulness becomes spontaneous. We thank even a paid servant when he gives us a glass of water. Is it then unnecessary to thank God Who has given us all even without prayer and Who is guiding us in the right path with His good laws? It must be remembered that God will not be affected by our thanksgiving. It is we and we alone who will be immensely benefited, if we can sincerely open our grateful hearts before Him. Our failure to thank God will degrade us in the spiritual life. In fact, we become blessed, if we can sincerely and spontaneously thank God with all our heart and soul.

There is another aspect of the matter and that is a natural one. If the Upāsana in all its parts is satisfactorily performed, the worshipper cannot but enjoy unusual joy (आनन्द) in his heart and he fully knows what this joy is due to and he will, therefore, spontaneously thank God from the bottom of his heart and he cannot and will not do otherwise. He will, not think why he should thank God and all the logical arguments mentioned above but he will automatically thank God with all his heart and soul.

It will thus be seen that all parts of Upāsana are both natural and necessary and we cannot do without them except at our cost. From what has been said above and in reply to the previous question, it will be clearly seen that Upāsana is of

extreme necessity for us. Men engage themselves earnestly in works hitherto unknown to them when they are assured of good results therefrom. We have seen what the result of Upāsana will be and nobody will say that the worshipper will be loser, if he spends his time and energy for that purpose. Should we not then worship God in the manner prescribed before ? It has already been seen that the life of a living being is meant to unfold the infinite attributes of God lying latent in him. It has also been stated that the Upāsana aided by Guṇa Sādhana is the only way for that purpose. Upāsana is, therefore, of the utmost necessity. That is the only thing necessary for the fulfilment of our eternal wants. There is no other way leading to our salvation.

It may be noted in this connection that Upāsana may become dry at some stages of a worshipper's life. Very many difficulties may also come in the way of the worshipper. But that is no reason why he should give up the worship of God altogether. It is a known fact that every good work entails some difficulties in the beginning. But if one sticks to it with determination to see the end of the work, he will find that those difficulties will vanish giving place to joy (आनन्द) and the worker will find it easier ere long to do that work. Similar is the case with respect to Upāsana. The dryness will cease and the worshipper will be able to go on far more easily than before. Then there is another thing. That is that we are tested by placing difficulties in our way. It will be seen in Chapter III that the purpose of creation is the स्वगुण परीक्षा of God (testing the power of God's own attribute) and for the fulfilment of that purpose, obstacles are placed in our way to test our capacity to go on. It should also be noted here that God does not arbitrarily place obstacles in our way, but they come as a result of our own previous actions in this and previous births.

Some critics of Upāsana very light-heartedly say that no worship of and prayer to God are necessary. He is neither a rich man nor a powerful man of this earth and as such, He does not want some sycophants always by His side to glorify Him. It is quite true that He does not want them (sycophants), but we glorify Him for our own sake. It is our nature and

necessity. It has already been shown that it is our nature to love God and therefore to sing in His praise as a lover does in respect to his beloved. What has been said before will clearly show that without Upāsana none can attain spiritual progress and thereby fulfil the mission of his life. We do not flatter God, but only speak of the bare truth about Him and that only extremely partially. None can adequately speak about His infinite attributes each of which is of infinite nature. From time immemorial seers, saints and prophets have been telling us that God is inexpressible by words (अनिर्वाच्य). Even seers can speak very little of Him. God is not in the least affected by our praise. He is not also even affected by the conduct and utterances of those persons who flatly deny even His existence and say many false things against Him and thereby mislead others to the evil ways of life. They may be called rebels according to the ordinary usage of the term. But God loves them exactly in the same manner as He loves that child of His, who has acquired the highest spiritual progress in life. His love is the same for all. He is All-Good and by His Good Laws (मङ्गल विधान), He will turn these rebels into good men. It is easier to attain spiritual progress for those who travel in the ways of God, but those who go against His laws, will greatly suffer. This is also natural, as the former goes with the current and the latter against it. Suffering is, therefore, inevitable for the latter. There is no eternal perdition in God's Kingdom and, therefore, in Satya Dharma. Every one should proceed by the direct route but those, who by their conduct, have reached a stage where direct method will not be useful, shall be saved through the indirect method and for them suffering is inevitable.

This sort of criticism arises from the fact that people at large are quite ignorant of the relation between God and man as well as of the purpose of creation. Had they known them, the matter would have been clear to them. These are philosophical subjects and will be dealt with in their proper places. It will then be seen that we have come from God and will have to go back to Him and it is not possible to attain our original state (Purva Parama Chaitanya Avasthā) without unfolding the infinite attributes lying latent in us. Again that develop-

ment depends upon their cultivation and that is possible by Upāsana aided by Guṇa Sādhana. We cannot, therefore, do without them. They are so very natural and so very necessary for fulfilling the mission of our life.

Another question. It has been stated again and again that Upāsana is natural. If that be so, why do we not feel any inclination to worship God without any instructions from our superiors ? In reply it may be briefly said that it is quite true that most men do not feel the least inclination to worship God. Our mind has been reduced to its present state owing to our Karma (work) in this and previous births, heredity, innumerable prejudices, surrounding circumstances and various other causes. We are like fire under the cover of deep-laid ashes and we have lost our innate knowledge (सहज ज्ञान). We are not in our natural state, which should be brought back. But that is not possible to be attained without Upāsana.

We have lost our real nature and, therefore, our most valuable treasure. They are under the debris. Should we not then first put forth all our energy to recover our lost treasure ? Do not the miners do the very same thing to dig out gold and diamonds from deep mines ? Do not the divers do the very same thing to obtain pearls from the unfathomable depths of ocean ? What things worth having can be made available without much exertion ? The more valuable the things are, the more will be the amount of exertion required to obtain them. God and His attributes are most valuable things and there is nothing in this universe which can bear any the slightest comparison with them. The exertion for obtaining these super jewels must, therefore, be the greatest. What is the main part of the Upāsana ? It is Guṇa-Kīrtana (glorifying God by singing in His praise as well as by meditation). If that be so, we must repeat God's name again and again during Upāsana. That means concentrated thought about the Goodness and other attributes of God. If this is sincerely, earnestly and regularly done with due devotion, its effect must necessarily be to instil those attributes into the mind of the worshipper and gradually transform him

into a godly man. This is neither illogical nor against experimented fact. Cases are not rare where bad men were converted into good ones by this method. It is said that Kauch insect becomes Śua insect simply by thinking about the latter. Similarly if we deeply and devotedly think about God, we cannot but be like Him. It is for this reason that deep meditation about God has a most salutary effect in this respect.

Another criticism is levelled against religion in general and the Upāsana in particular. It is that it acts as opium on worshipper i. e. they become useless to the society. This is also far from truth. The worship of God cannot possibly make a man idle and averse to all good works for the benefit of the society. God is infinitely dynamic and constant contact with Him cannot possibly result in idleness and indifference. As has been said before, Guṇa Sādhana supplements the work of worship and that (Guṇa Sādhana) is not possible without work for the society. For example, a man is engaged in developing his attribute of love. Will he be successful, if he does not work for the society? Love is infinite. It is not enough to love one's wife and children only. Charity no doubt, begins at home, but it does not end there. The circle of love gradually widens, but it has no circumference. All the living beings, not only of this earth, but of the entire universe, and finally God in Whom we all live, move and have our being, are the objects of our love. Is it possible for a sleeping man to acquire infinite love of that kind? Satya Dharma considers this earth as our Karma Bhūmi (field for work) and idlers have no place here. Idlers live miserable lives in this world. Similar is the case with them in the spiritual field also. There is no doubt that meditation has the highest place in the Upāsana. But that does not mean that the worshipper will not do any other good work. As stated before, Satya Dharma advocates the synthesis of Jñāna, Prema and Karma (knowledge, love and work) and none of them can be overlooked. In fact, harmonious development of all the faculties of man is our goal.

A reference is invited to Chapter I, Question I, Page 10. It will be seen that the third stage of Ekāgratā (concentration of mind) is Ekalakhyā Pradhānatā (concentration mainly in one

but incidentally in others as well). This is the stage of Ekagrata for which we should all strive. This finally means that we should fix our mind on God and God alone and do all other works as parts of our duty towards Him. There are many persons who love work above all and declare that work is worship, but work without fixing our eyes on God cannot be called worship in the proper sense of the term. That sort of work entangles us in very many ways, generates pride in us and leads us far away from God instead of helping us to approach Him more and more intimately. It has already been said that we are not in favour of attaining Samādhi alone. That means cessation from all works and we cannot practise for the development of the attributes of God lying latent in us. That will be going against the purpose of creation. It will thus be seen that the charge mentioned above does not stand at least so far as Satya Dharma is concerned.

The person, who attains the fourth and the final stage of Ekagrata (concentration of mind), sees God in everything and everything in God. How can the question of opium-eating come in his case? He is then entirely under His command or rather He is a mere instrument in His benign Hands. At this stage he considers all men, nay all the living beings of the entire universe as himself and he does his utmost to hasten their progress in life. It will not be out of place to mention here that it is not possible for small men like us to describe even partially the attainments of such great souls and the work they do for the benefit of the universe at large.

The objectors should understand that their ways of doing good to others are not the only ones for all of us to follow. In fact, many persons are serving the society in very many ways other than those advocated by socialists and humanists. Did not Christ serve the society? Did not Buddha Deva, Sree Chaitanya Deva and a host of other seers, sages and prophets serve the society? Even if the philanthropic works done by socialists and humanists are the only ones for serving the society, it may be said that those works also fall under religion and they are following religion without acknowledging them as such. It is not also correct to say that all men of all religions

are averse to all kinds of such works. On the contrary, almost all of them serve the society in some form or other. There are also social organisations managed by every religious sect.

As already stated, meditation in the beginning of the spiritual life of a worshipper means silence and extreme concentration of mind. But he will reach such a highly advanced state that he will then always see God, feel himself entirely within Him and so on, but at the same time, he will be doing his necessary works. Ordinary people will not find him always in a state of meditation as commonly known to us, but he is really in that state also.

Some critics accuse religion of being the father of fatalism in man. From what has been said before, it will be seen that this is also wrong. True Religion encourages *Puruṣākāra* (manliness) and always discourages fatalism, inactivity, indifference and other things of that nature and it cannot but do so. *Puruṣākāra* is very powerful and can change in many cases the fate which is nothing but the fruit of one's own previous action or actions. The person concerned is, therefore, entirely responsible for his fate and he should, therefore, try his best to change it by all possible actions.

There are persons who do many wrong deeds in the name of religion. Blame should not, therefore, be laid at the door of religion. It is those particular persons who are to blame. Atheists and others of similar nature make much capital out of the fact mentioned above. But they forget that we do not blame money for all the misdeeds done with its help, but those, who make misuse of it, are entirely responsible for them. Similarly those, who commit misdeeds under the cloak of religion, are themselves responsible for them and certainly not the religion itself. They do not do such acts from any religious spirit, but rather quite reverse is the case i.e. all those misdeeds go against religion and his downfall is sure and certain. It is also certain that they will be very severely punished. There are cheats in every sphere of life in this world, but we do not say that there is no good thing here. In short, the persons, who make bad use of good principles, should be blamed and not those principles which are eternally good.

From what has been said before we can come to the conclusion that everything worth having can be obtained through Upāsana, if regularly and sincerely performed with all earnestness and reverence. It must be remembered that Upāsana will not bear fruit, if it is reduced to a mere routine and verbal affair. The worshipper should go into the spirit but not remain satisfied with mere form.

There are so many things which Upāsana alone can attain, that it is not possible to enumerate them. As shown before, Upāsana can relieve us from all kinds of sins, can make us free from all kinds of bondages, can unfold the Divine attributes lying latent in us, can help us in all respects in our onward march to the goal, can prepare us for the descent of God's grace upon us, can make us fit for God-vision and can fulfil the mission of our lives. It can work in a man's life wonders which are far superior to the miracles performed by the spiritually great men in all ages. In fact, it is for Upāsana that those great men were able to perform them. There are innumerable higher stages of spiritual lives which are quite unknown to us. They are attainable only through Upāsana. It is our life-breath and the spiritual life cannot exist in men who do not worship God. Upāsana also generates good efforts in all directions and induces us to work for their fulfilment. Upāsana always leads us to good directions. It does not and cannot mislead us. Not a single instance will be found in this wide world where a real, regular, sincere and earnest worshipper of God is continuously leading an irreligious life. He may have occasional fall. But he will certainly and sincerely repent for his misconduct and rise again through Upāsana. Upāsana alone can bring us to the Feet of God and that alone can unfold the infinite attributes lying latent in us. Is not Upāsana then of utmost importance and necessity for us ?

There are three parts in a man's life viz. animal life, human life and godly life. Most men are in their first stage. Upāsana alone can raise them to the final stage. We do not know in what way to describe the necessity of Upāsana. Whatever is said, will be quite inadequate. Let us say that it is absolutely necessary for us to worship God without which

nothing worth having can be obtained. Let us conclude this reply with some quotations from the sayings of worshippers :—

उपासना उपासना उपासना सार,

उपासना बिना जीवेर गति नाहि आर ।

(Upāsana is the only essential thing. There is no other way for the salvation of man.)

उपासना आत्मार अन्न, अनाहारे थाकिओ ना ।

(Upāsana is the food for soul. Do not be fasting.)

तमेवविदित्वातिमृत्युमेति

नान्यः पन्था विद्यतेऽयनाय ।

(A man rises above death only after knowing God and there is no other alternative way (for salvation).—Knowing does not mean learning, but it means realisation which is the result of Upāsana.)

In fine, the best way for Upāsana is to perform the work of worship with faith, sincerity, concentration of mind, devotion and regularity and the devotee will ultimately find that Upāsana is like hunger and thirst and he will not be able to remain satisfied unless and until he performs that work. If unfortunately the devotee feels the work dry, he should rigidly adhere to the routine with as much reverence (श्रद्धा) as he can muster and he will find ere long that dryness has vanished giving place to the enjoyment in the work. Everything depends upon faith, perseverance, sincerity and devotion. If a man finds after due and regular performance of the Upāsana that his life has not been changed for the better, that his evil propensities have not been controlled and divine attributes not developed, he must search his heart and try to find out why he fails to properly worship God and try to remove the causes of his failure. Upāsana must change the life of the worshipper as it has done in innumerable cases and where it has failed to do it, it must be understood that the worshipper is solely responsible for it. The causes should be searched out and removed without delay. The best test of Upāsana is to see whether the gradual pilgrim's progress in spiritual life is being maintained.

Question V :—What is Guṇa Sādhana ?

Answer :—Guṇa means attribute and Sādhana, practice. Guṇa Sādhana is, therefore, the practice for the development or unfolding of God's infinite attributes lying latent in us. How God's attributes are all in us in their entirety and how they appear as their infinitesimally small fractions in us, are complicated philosophical questions and will be dealt with in their proper places. It may be stated here that the purpose of creation of the living beings is to make him realise all the attributes of God in him. In other words, the purpose of creation is fulfilled only when a living being realises God in him. This is possible only through Brahmo Upāsana (worship of God) aided by Guṇa Sādhana. The former is indeed the main thing for this purpose. But the work cannot be complete except when supplemented by the Guṇa Sādhana. The attributes of God cannot be fully unfolded in man unless he adopts both the ways of life.

Nothing can be completely done without Sādhana. That the world has advanced so far in very many respects is entirely due to the Sādhana of men. Is there any branch of learning the knowledge of which can be acquired without sufficient Sādhana ? Is there any artificial thing from the tiniest toy to the Railway Engine, ship or aeroplane which can be constructed without Sādhana ? Could any discovery made so long by the scientific world, be possible without Sādhana ? Could the different forms of Government be developed without Sādhana ? Could religions or other truths be discovered without Sādhana ? The only answer to these and similar other questions must be in the negative. When this is the case everywhere, is it possible to advance in spiritual life without Sādhana ? No. There is one law everywhere in this world. "One God, one law, one universe". Every Sadhaka, religious teacher and prophet must admit that whatever advance they made in their spiritual lives, is due entirely to the worship of God and the Guṇa Sādhana. In short, we are born for Sādhana which is our life-breath. In fact, the eternal life of a living being is one of Sādhana alone. A man without Sādhana may be considered as good as dead or the fact is that there is no such man in this Earth. In

spite of these evidences some people think that nothing should be done by way of Sādhana so far as the religious field is concerned. They think that they can understand everything of religion without any culture and life-long devotion. They say that God should grant us everything for the mere asking or even without it. Why should they bother themselves with these things so long as the necessities of their worldly lives are available? They do not care to meditate upon the following sayings of Jesus Christ.

"Man does not live by bread alone but by every word of God".

"First seek ye the Kingdom of God and everything else will be added unto you".

This sort of attitude of mind is not only absolutely wrong, but positively harmful. They cannot possibly deny the necessity of Sādhana in the worldly sphere. This, therefore, shows their utter indifference to religion,

There are others who are afraid of Sādhana which is considered by them as a fearful thing. It will be seen hereafter that their apprehension is quite baseless. On the contrary Sādhana is quite natural and there is in it nothing to be afraid of as will be evident from what has been said in the following pages. There are no austerities as commonly known to us. Of course, there are difficulties and troubles in the way of Sādhana. But is there anything worth having available without them? Are there no difficulties and dangers in worldly pursuits? Can any man pass his life in this world simply lying down in a bed of roses? In fact, difficulties are inherent in every good work and religious Sādhana is no exception to the rule. When dealing with the truth about the Swaguna Parikṣā of God in Chapter III we shall see that that obstacles in various forms are placed in the way of our spiritual progress as tests for our capacity to overcome them.

Man knowingly or unknowingly is working towards the development of various attributes in him in innumerable ways and it is for this reason that work is going on in this world. Parents work for their children, sons and daughters for their parents, husbands for their wives and vice versa,

neighbours for their neighbours, countrymen for their countrymen and so on. God has so arranged things in this world and set the machine in motion in such a manner that none of us can sit idle, but on the contrary, every one must work for his own benefit and in doing so must necessarily work for others as well. If we go deeply into the matter, we will at once come to the conclusion that everyone of this world lives for others. Even in our worst selfish works, we cannot entirely abstract ourselves from the rest of the world, but must benefit others as well. A man is generally compared to a prince. Why? Because he is always served by the entire world, nay by the entire universe.

It will thus be seen that every one of us is performing some sort of Guṇa Sādhana either knowingly or unknowingly. It will also be seen that Guṇa Sādhana, if followed knowingly, will necessarily benefit the society as well as the actor himself as he will get some satisfaction. To cite an example: A man is determined to develop his attribute of kindness. He must work for the relief of the distressed. Mere expression of sorrow will not suffice. He must try his best to help them in their difficulties and dangers and thereby relieve them of those things.

Guṇa Sādhana falls under two heads viz. Anvayi Sādhana (Direct practice) and Vyatireki Sādhana (Indirect practice). Direct Sādhana means that the Sādhaka (one who practises for the development of his attributes) should try to develop his attributes along the natural line prescribed by saints, seers and prophets. The indirect Sādhana means that the man is going against the prescribed rules. The following example will clear the points. An intemperate man wants to shake off his drinking habit. He may do this in two ways. Firstly, he may gradually lessen the amount of liquor per dose and the number of such doses. Secondly, he may indulge in drinking to the extreme and give it up altogether when he fully realises that this bad habit has damaged his health and spirit and harmed him in many other respects. The former procedure is the direct Sādhana and the latter the indirect Sādhana. In short, the direct Sādhana is going with the current and

indirect Sādhana is going against it. Direct Sādhana is natural and indirect Sādhana unnatural. Direct Sādhana is the only way adopted by Sādhakas and indirect Sādhana is resorted to only when a man has reached a stage of life when the former (direct Sādhana) cannot possibly have the desired effect. Instances are not rare in this world where men were saved when they went to the extreme worst. There is a gulf of difference between direct and indirect Sādhana in as much as the former will give us least possible troubles while there is no end of such things, so to say, in the latter.

There are prescribed processes for the unfolding of different attributes. Volumes can be written on those subjects. But it is not possible to describe them in details in this book of short survey. It will be sufficient if the main features of Sādhana of some of the attributes commonly known to this world are noted here. The reader may go through the literature of Satya Dharma for the detailed information on the subject. The main thing necessary for the success of Sādhana is the determination to perform it with all gravity and earnestness. It is said that a lion makes the same preparation for catching a mouse as it does in the case of attacking big animals. To this end the Sādhaka must develop his will-power. Nothing is impossible for a man who has sufficiently developed his will-power. He should think whether he should begin a particular Sādhana, but once he has begun, he must see the end of it and he should not give it up simply because he may feel dryness at some stages of Sādhana or difficulties have come in his way. As already stated, the Sādhaka must have also sufficient faith in the success of his Sādhana. The Sādhaka must always remember these two points in the case of every Sādhana in his life.

Sama Darśana.

Before a person begins his Guṇa Sādhana he should try to successfully go through the Sama Darśana Sādhana. Here Sama Darśana does not mean equal and impartial treatment towards all living beings without any distinction. That is a very high stage of the spiritual Sādhana and is possible only when a Sādhaka has advanced very, very far in his Sādhana of Truth,

Jñāna (knowledge) and Prema (Love). It is called Samatā. But Sama Darśana means the treatment of every person according to his merit. It is called Guru Pujana in the Śiva Samhitā. The Aryans from the beginning of their youth were used to live in the houses of their Gurus, served them and observed Brahmācaryya. That is also to some extent similar to the Sama Darśana Sādhana as described below. It will be seen that this Sādhana is essential as preliminary to the Guṇa Sādhana or in other words the Sādhakā should start his spiritual life with this Sādhana. When the mind and body are thus made fit for the spiritual work, it will be comparatively easier to advance in the Guṇa Sādhana than otherwise. It is known to everybody that it is necessary to reform the mind as a necessary preparation for the advancement in spiritual life. But the body must not be neglected. It will be seen hereafter that our bodies are the greatest obstacles in our path to the realisation of God. It should, therefore, be also made fit for Sādhana. An earnest attempt should be made to reduce as far as possible its power of resistance to our spiritual advancement as well as to take advantage of its power to help us in that direction. There is a saying :—

शरीरमाद्यं खलु धर्म-साधनम् ।

i.e. Preservation of health is certainly the first step for the practice of religious Sādhana.

The following rules should be strictly followed for the Sama Darśana Sādhana :—

(1) The Sādhaka should serve his Guru. If he is not present before him (the Sādhaka), the latter should meditate upon the life of the former. This will develop his Bhakti towards his Guru (spiritual guide). This is essential. The more the Bhakti towards the Guru, the more the Sādhaka will be confirmed in his faith towards him and therefore in his instructions. We should remember that faith is a very great asset in the spiritual Sādhana. He (the Sādhakā) will be able to perform his Sādhana without any wavering in his mind. The Sādhaka must be unfortunate if he fails to love his Guru with due reverence and more so, if he has any the least distrust to-

wards him, as that will make all his Sādhana half-hearted and he will not get its full benefit.

(2) The Sādhaka should avoid alcoholic drink and all other intoxicants. He should also avoid meat and fish. In short, the diet prescribed for the widows of high caste Hindus of India should be taken. He should avoid killing living beings as much as possible. In this respect he should try to follow the path of the Jainas of India.

(3) The Sādhaka should take full meal only once during day and night. It should consist of staple food such as rice, bread together with milk, butter-oil and vegetables. The other meal should consist of those light things only which can be digested easily.

(4) The Sādhaka, if married, should live separately from his wife (In case of married female Sādhikā, she should live separately from her husband). He should consider other women as his mothers. If he is unmarried, he will follow the latter instructions only. Sexual intercourse or its thoughts must be resolutely avoided and complete Brahmacharyya strictly observed. This is the main part of this Sādhana and every endeavour should be made by the Sādhaka to avoid pitfalls.

(5) The Sādhaka should worship God and pray to Him for at least six hours a day including at least three hours during midnight. In addition, he should try always to remember God.

(6) The Sādhaka should love his parents with due reverence and should not treat with Bhakti those persons who do not by their conduct deserve to be so treated, though by their social relation, they can claim some respectful conduct from the Sādhaka. In short, everybody should be treated as he deserves and the Sādhaka must act sincerely according to his conviction. He must not, however, hate evil-doers or treat badly with anybody.

It will take a considerable time to attain success in this Sādhana. There may be some relaxation of some restrictions when the Sādhaka has far advanced in his Sādhana. It will thus be seen that this Sādhana is a most essential one before the Sādhaka proceeds on his journey towards the goal.

Truth.

As already stated, Satya Dharma enjoins the observance of truth in thought, word and deed with the ultimate object of realising God, Who is the Embodiment of All-Truth. The first thing for a Sādhaka will be to take a vow to always speak the truth and avoid speaking lies. He should gradually try to work and think truly and sincerely. It will, of course, take some time to acquire the habit of thinking and doing things in a sincere and true way, but constant endeavour to adhere to truth everywhere and in every walk of life will bring out the desired result. Truth is above all and its observance will directly and indirectly bring the Sādhaka to a stage where he will be free from many difficulties and dangers. It is said that a man approached Prophet Mohammad and wanted a simple remedy for all the ills that men are suffering from. He was advised to speak the truth. If this is done, it will save us from many sinful acts as speaking the bare truth about our misdeeds will expose us to the public. But nobody likes that thing at all. Speaking truth will thus make us refrain from doing misdeeds. A Sādhaka should begin his Sādhana of truth by making it a point to always speak the truth, whatever happens and gradually practise for the latter two stages. The ultimate Sādhana is Satyamayatva, that is to be true in all respects, i.e. when the Sādhaka hates everything untrue and follows truth and nothing but truth both within and without.

The glory of Satya (Truth) was sung in all ages by great men. Let us quote a few passages only from Hindu Śāstras (Religious books) :—

(1) अश्वमेध-सहस्रांश्च सत्यं च तुल्या धृतम् ।
अश्वमेध-सहस्रादि सत्यमेव विशिष्यते ।

(2) नास्ति सत्यसमो धर्मो न सत्याद विद्यते परम् ।
नहि तीव्रतरं किञ्चिदनुतादिह विद्यते ॥
राजन् सत्यं परं ब्रह्म ।

(महाभारत)

(3) सत्यमेकपदं ब्रह्म सत्ये धर्मः प्रतिष्ठितः ।
सत्यमेवाक्षया वेदाः सत्येनाव्याप्यते परम् ॥

(4) सत्यमेवेश्वरो लोके सत्ये धर्मः सदाश्रितः ।

सत्यमूलानि सर्वाणि सत्यान्नास्ति परं पदम् ॥

(रामायण)

(5) सत्यव्रताः सत्यनिष्ठाः सत्यधर्म-परायणाः ।

कूल-साधन-सत्या ये नहि तान् बाधते कलिः ॥

(6) सत्यधर्मं समाश्रित्य यत् कर्म कुरुते नरः ।

तदेव सफलं कर्म सत्यं जानीहि सुव्रते ॥

(7) नहि सत्यात् परो धर्मो न पापमनुतात् परम् ।

तस्मात् सर्वात्मना मर्ताः सत्यमेकं समाश्रयेत् ॥

(8) सत्यहीना वृथा पूजा सत्यहीनो वृथा जपः ।

सत्यहीनं तपो व्यर्थमुषरे वपनं यथा ॥*

(महानिर्व्वणित्रम्)

(English translation of the above stanzas)

(1) If a thousand Aśwamedha Jajñas** and truth are weighed in the balance, truth will certainly weigh more than such thousand sacrifices.

(2) There is no religion like truth. Nothing excels truth. There is nothing more bitter than untruth in this world. Oh King ! Truth is God.

(3) Truth is one foot of God.*** Religion is based on truth. The immortal Vedās are certainly true. God is permeated by Truth.

(4) Truth is God in this world. Religion is supported by Truth. Everything is founded upon Truth. There is nothing greater than Truth.

* Many, many similar passages could be quoted, but this was not done for superfluity.

** Aśwamedha is a kind of great sacrifice prescribed in Hindu Scriptures. The fruits of such sacrifices are stated to be very many good things here in this world as well as in heaven.

*** In Hindu Scriptures God is sometimes described as having four feet on one of which rests the universe and the other three feet are above it. This is a figurative expression. This only shows that God is infinite and the universe is finite. God is both immanent and transcendent.

(5) Kali* does not affect those who always practise truth, who always regularly follow truth and who always love Satya Dharma as the main stay (of their lives) and those who are true to the principles of Kula-Sādhana.

(6) Oh good-natured Lady ! Know ye for certain that whatever is done by men following the dictates of Satya Dharma (True Religion) will certainly bear good fruit.

(7) There is no religion better than truth and no sin worse than untruth. Mortals should, therefore, follow truth alone with all their heart and soul.

(8) Worship, Japa (Repetition of God's name) and austere religious practice without the observance of truth are useless just like sowing seeds in a barren field.

From what has been stated above, it will be seen that truth occupies a very high place in the religious life of a man. When one speaks truth, does things truly and thinks in a true way, the untruth in him vanishes away and real truth is revealed to him, just in the manner we see truly the things hidden under a cover as soon as it is removed. This reminds us of the universal prayer recorded in the Vṛhadāraṇyaka Upanisad.

असतो मा सद्गमय, तमसो मा ज्योतिर्गमय,
मृत्योर्मा अमृतं गमय ।

Lead us to Truth from untruth,
Lead us to Light from darkness,
Lead us to Life eternal from death.

God is Satya Swarūpam (God is Truth itself) and everything rests on Truth. It should, therefore, be the foundation stone for Sādhana. It should be noted here that there are dangers and difficulties in the path of this Sādhana and the Sādhaka (one who practises religion) may get into troubles for speaking truth, but he must be firm in his resolve to speak the truth

* In the Hindu Purāṇas there are accounts of four yugas (Ages) viz., Satya, Tretā, Dvāpara and Kali. The last is the worst one in which men are engaged in worldly pursuits and sinful acts only. The present age is called Kali Yuga.

and try to develop other stages of truth mentioned before. He will be tested many times, but he must try to go through those trials undaunted by fear, sentiment and loss of personal interests. He may fail at times, but he should sincerely repent for his conduct, again rise and march on with firm determination to speak the truth and truth alone. He must remember that failures are but the pillars of success. He must, of course, try his utmost to always succeed. In this and in every other Sādhana the Sādhaka will find temptations and obstacles placed in his way, but he must try to cross those hurdles. The main thing in this Sādhana is the determination to be true in all respects. Sādhaka will sometimes be dejected at his finding that truth does not find favour with the majority in this world, but he need not be despaired of. He must remember that Vedic Mantra सत्यमेव जयते (Truth shall triumph). He may study the lives of those martyrs who sacrificed their lives for the sake of Truth. That will hearten him in his weary journey.

In this as in other Sādhana, the Sādhaka should start from a small beginning and widen the circle gradually. He should not, therefore, speak lies even jocously. He should try to strictly keep engagements already arranged. In short, he must act up to his promises even in small matters. He should also make it a point in every day life to speak truth without addition, alteration or ornamentation. In fact, the unvarnished truth should be the motto of his life.

It is said that equivocation is a cousin germane to lie. We should express exactly what is really in our mind and must not try to hide our real intention under the garb of language. The Sanskrit equivalent for language is भाषा (Bhāṣā). Bhā means light. Therefore we are in duty bound to bring to light by words exactly what really exists in our mind. No one is entitled to say or do anything with the ulterior motive of misleading others. An expression may admit of different interpretations, but the speaker or the writer should not use such words with the motive of throwing dust on the eyes of the listener or the reader. The language of diplomacy should also be avoided. In the Sādhana for truth the Sādhaka should

avoid equivocation and resort to frank and clear expression of his real thoughts. The attribute of sincerity (सरलता – Saralata) should also be developed along with the development of the Sādhana of truth. We should always remember that this Earth will wear a different and brighter appearance if all her sons and daughters are truthful in their thought, word and deed. At present, the world is divided into two power blocs who distrust each other. The heads of the statesmen of both these blocs are puzzled over the situation and no one has been able to solve satisfactorily the various problems that have arisen in this world. It is sure that none shall be able to do so, so long as they do not accept truth, sincerity and love as their guide. Diplomacy, politics and mistrust did not and could not improve the situation. It has all along complicated the issues and will do so in future.

There are many persons in this world who do not believe in miracles and supernatural performances. But if a man is always strictly truthful and pure in his heart and free from evil thoughts such as malice, vindictiveness and doing harm to others, he will acquire Vāksiddhi i.e. his words will come to be true. There are higher stages of Vāksiddhi which are acquired by those who have greatly advanced in spiritual life. It may be mentioned in this connection that Christ Jesus performed some miracles with the help of his Vāksiddhi. Many great men of India wrought such miracles which are no new things to the Hindus of India. It is true that Vāksiddhi cannot be acquired simply by speaking truth. But it must be said that speaking truth plays the most important role in the matter. The Sādhaka should also develop his will-power to attain success in the Sādhana for Vāksiddhi. Will-Power is the second best thing.

At a later stage of Sādhana for truth the Sādhaka should regularly and deeply meditate upon God as Truth itself (Satya Swarūpam). That every attribute and every power of God of infinite attributes and infinite powers are true, that He is unadulterated Truth, uncompromising Truth and Absolute Truth, should also be meditated upon. He will

then be able to truly feel the existence of God. By Sadhana that feeling will gradually develop in him and there will not be left in him a shadow of doubt about the existence of God. This feeling will be infinitely better and clearer than the sight of the noon-day sun.

Love.

Let us now say something about the Sadhana for love. Everyone knows what love is, but it is at the same time very difficult to describe it fully.

Paramarshi Gurunāth has written many things about love. It is not at all possible to quote all of them. The reader may go through the Satya Dharma, the Satyāmṛta and his essay on female education to know something of love. They will repay perusal. A few passages only from the Satyāmṛta are quoted below to show what love is and what it can do in the spiritual field.

योऽनुरागविशेषस्य परिणतिः समुन्नता ।
 आत्मद्वयस्य योगार्हा स गुणः प्रेम कथ्यते ॥
 दुःखे दुःखं सुखे सौख्यं मालिन्यं प्रोषिते तथा ।
 इत्यादयो यतो भावाः स गुणः प्रेम कथ्यते ॥
 एकं यो बहुधा कर्तुं बहूनेकश्च शक्तिमान् ।
 नित्यं जननशीलश्च, स गुणः प्रेम कथ्यते ॥
 अभावो नात्मनि यस्य दुःखं यः कुरुते सुखम् ।
 हृदयं सरसं येन स गुणः प्रेम कथ्यते ॥
 जायते जीवनं यस्माद् बन्धनं जीवनस्य यः ।
 स्थितिर्नाशश्च यस्माच्च स गुणः प्रेम कथ्यते ॥
 हिंस्र-पूर्णं वनं घोरं हिंस्रजन्तु विवर्जितम् ।
 कुरुते सज्जनावासं स गुणः प्रेम कथ्यते ॥
 विलीनयति यः कामं घोरपापस्य कारणम् ।
 जीवसाधारणाज्यं स गुणः प्रेम कथ्यते ॥
 यश्च परिणमयति क्रोधं तेजसि सत्वरम् ।
 कारणं जीवहिंसायाः स गुणः प्रेम कथ्यते ॥
 लोभनेभ्यः पदार्थेभ्यो दूरीकृत्य स्वतेजसा ।
 लोभं प्रेरयति मोक्षे स गुणः प्रेम कथ्यते ॥

सर्व-दोष-प्रशमनः सर्व-पाप-निवारणः ।
 सर्व-सौख्य-विधाता यः स गुणः प्रेम कथ्यते ॥
 आनीयन्ते गुणाः सर्वे साधुभिः साधवो यथा ।
 येनातुल्यभावेन स गुणः प्रेम कथ्यते ॥
 गुणानामपि सर्वेषां गुरु राजा च पालकः ।
 उत्पादकश्च यो नित्यं स गुणः प्रेम कथ्यते ॥
 अस्ति प्रेमधनं यस्य स एव धनवान् भुवि ।
 नास्ति प्रेमधनं यस्य स एव भिक्षुकोद्भवम् ॥
 अजायन्तं पृथिव्यादि भुवनानि रवेर्यथा ।
 स्थित्युन्नती न तेषां स्तो भास्वतः किरणान् विना ॥
 तथा सर्वे गुणा जाताः संस्थिता श्वोन्नता भवे ।
 प्रेम्नोभवन्ति विमलात् सर्वशक्तेर्भवम् भूवम् ॥

English translation —

The deep development of attachment between two persons is called love.

The attribute which can generate sorrow in one when the other is sorry, happiness in one when the other is happy and sadness in both when away from each other and similar other states of mind is called love.

The attribute which can transform many into one and one into many and which is ever productive, is called love.

The attribute which can never be wanting in our soul, which can transform sorrow into happiness and which can make the heart full of bliss (रसः), is called love

The attribute from which life comes, which binds us all and which is the cause of maintenance and destruction, is called love.

The attribute which can transform an awful forest full of rapacious animals, into a home of good men bereft of those terrible animals, is called love.

The attribute which can dissolve lust (कामं) into love which is the cause of dreadful sin and which cannot be overcome by the people at large, is called love.

The attribute which can quickly dissolve anger which is the cause of violence towards living beings, into spirit (तेजः), is called love.

The attribute which can by its own power withdraw ardent desire (लोभं) from the tempting worldly objects and transmute it towards salvation (मोक्षं), is called love.

The attribute which can subdue all evil propensities, can prevent all sinful acts, and can provide all happiness, is called love.

The attribute which can by its incomparable influence bring in all attributes just as good men (Sādhus) can assemble good ones, is called love.

The attribute which is the Guru (Guide), King and maintainer of even all attributes and which is always the producer (unfolded) of them, is called love.

The man who has got love is alone rich in this world and the man who has not it, is certainly a beggar.

As the Earth and other planets have come out of the sun and they cannot maintain and develop themselves without its rays, so all other attributes are most surely born (unfolded), maintained and developed in this-world from all-powerful and pure love.

Love has generally a simple beginning. At first a man begins to like another and this is developed into love. Love is easily developed between two persons who are of the same ways of life. Love may be between two men, two women and between a man and a woman. In cases where husband and wife are of the same mind, love is developed most easily as a natural course. Conjugal love is at the root of all love. It is for this reason that utmost care should be taken in the selection of husband and wife. The aim of marriage is not for the couple to satisfy their carnal appetite, but it has a very solemn purpose behind it and that is the unfolding of the attribute of love within us. The consummation of marriage is not what it means in the legal vocabulary, but by acquiring at least (प्रकृत प्रेम) (Prakṛta Prema) between the husband and wife i.e. deep love for each other. There are different stages of love. The first

stage is called (प्रकृत प्रेम) (Prakṛta Prema) i.e. both the persons love each other deeply. In its deeper stage it is called (अभेद ज्ञान) (Abheda Jñāna). It is the beginning of identification between the two. The deepest stage of love is (सोऽहं ज्ञान) (Soham Jñāna) i.e. the development of the feeling of identity between the two. The final stage of love between two persons is (अभिधान प्रेम) (Abhidhān Prema) i.e. complete identity between the two, i.e. they are two persons in name, but one in reality. This stage should be the aim of the couple. If they attain it, they can aspire to love with all their heart and soul God Who is the Fountain Source of all love, because the attribute of love has already been unfolded in them to some extent by the above Sādhana. All couples do not always enjoy conjugal love. It must be noted here that lust and the activities prompted by it do not mean love in its proper sense. We are placed under different circumstances with peculiar interest of every one of us. It does not, therefore, generally develop within us as a matter of course. It must, however, be said that there is a general feeling of love among men. But that is sufficient for the acquisition of love necessary for the spiritual advancement of life. This attribute of love is of the greatest importance to us and on its unfoldment depends the development of many other attributes. It is, therefore, necessary to try one's utmost to have this attribute developed in him and for this purpose he should adopt the following procedure.

Firstly, the Sādhaka should select a person for love who is of the same mind with him. It is known to us that persons who belong to the same profession, who think and work in the same direction and in the same manner, can easily unite. In the case of (सादृश्य अनुपान) (Sādṛśya Anupāt—Magnetic affinity) love arises in the minds of both as a matter of course and it is for them to develop it by following necessary procedure and avoiding those things which serve as obstacles in the path of the development of love between them. For a Sādhaka of love this is the most important point. Difficulty or ease in the Sādhana of love depends much upon the selection of the person for love. If both are of the same ways of life, the progress will be easy. If not, it will be very slow. Unfortunately,

husband and wife are not always of the same mind and they do not really love each other deeply. But it is our fundamental duty to unfold this attribute in order to love God and thereby throw ourselves entirely into His Lap. When we must have this attribute developed, we should try our best to do it by transforming those who are of different ways of life into those of our own ways of thinking and working. Love is the most powerful attribute and it has the power to win enemies even. For this purpose, the following procedure should be observed and it will be seen that love will in that case develop even between persons of different temperaments.

Secondly—The aspirant for the development of love should at first try to be compassionate, i. e. he should be sincerely sorry for others' sorrow. He should not think or speak ill of others. He must try his best to do good to others and refrain from doing harm to them. He should attend pathetic incidents and go through the books which contain pathetic accounts. He should try his best to develop the tenderness of heart. It is very difficult for a stone-hearted man to love another. He should, therefore, try to soften his heart by all possible means. Love is a soft attribute and it is full of sweetness. It is likened to nectar (अमृत—Amṛta). The Sādhaka should, therefore, make his heart as tender and as sweet as possible.

Thirdly—The Sādhaka should consider the object of his love as his own. We are naturally bound by (ममता) (Mamata—Myness) with father, mother, brother, sister etc. and we call them our own. This feeling, if applied to the object of love and if he is treated accordingly, will naturally and greatly develop love towards him.

Fourthly—The Sādhaka should try his utmost to see only the good part of the beloved and meditate upon it. On the other hand, he should ignore their defects noticed by him. It is known to us that we like those who are good and dislike those who are bad. If the Sādhaka always sees defects in the object of his love, it will not be possible for the former to develop his love towards the latter. On the contrary, the former will gradually begin to hate the latter. Love has no place

where hatred prevails. It is true that it is not always possible to shut one's eyes against the defects of one with whom the Sādhaka lives, but the constant endeavour on his part will be fruitful to some extent. For this purpose he should ignore all minor defects. Once love is developed between two persons, they will love each other inspite of those defects.

Fifthly—Love also can develop between two persons, if they both can love with reverence a certain person or persons such as father, mother father-in-law, mother-in-law, Guru etc. or love a common friend of both or are affectionate towards their children.

Sixthly—It is necessary in the beginning to place two persons who are desirous of loving each other, in a position where they will hanker after meeting each other but cannot do so except for short periods. Occasional separation also deepens love between two persons who have begun to love each other. It is unwise to live together continuously for a long time before love is deeply developed. It is equally bad to live separately for a long time at that stage of the Sādhana of love.

Seventhly—The persons desirous of loving each other should be sincere in their dealings with each other. Each of them should open his heart to the other and must not keep anything in secret with an ulterior motive. Love does not and cannot grow between two insincere persons. Love demands perfect nakedness of heart between the two, and cannot tolerate any insincerity between them. Any insincere act or thought on the part of any one of them will certainly hamper the development of love at least to some extent. Love and insincerity are contradictory things. They cannot exist together. In this connection, it is noted that distrust and suspicion are enemies of love and all causes for such things must be removed by free and frank talks between the two before one can hope to develop love with another. We should remember that love is a delicate thing and all possible and tender care should be taken to develop it just as we do in the case of a sapling.

Eighthly—The persons desirous of loving another should make it a point to concentrate his mind on the object of his

love alone and must not be fickle in his conduct. In fact, ordinary mortals cannot develop their love towards more than one person at the same time. He should at first develop his love at least to the extent of अभेदज्ञान (Abheda Jñāna—Feeling of identity between the two) when he may love another, person. Love here does not mean mere liking a person or persons, but it is an attribute and we have already seen how far it should be developed. When a person is trying to love another he is supposed to have surrendered himself to that person and he cannot withdraw himself from the object of his love until and unless the former becomes one in love with the other i. e., until he attains Abheda Jñāna with the object of his love.

Ekāgratā (concentration of mind) is an attribute which is of utmost necessity for the development of every attribute. No progress is possible in the spiritual life without Ekāgratā. The more the Ekāgratā, the more will be the progress in the Sādhana of all attributes. Love is an attribute. There cannot, therefore, be an exception to the rule in its case. The more a person thinks about the object of love with a tender heart and the more the former works for the latter with all attention, the more will the love be developed. This is natural and does not require any reasoning.

Ninthly—Purity: The ethical rules must be strictly followed. The failure to do it will bring in many insurmountable dangers and difficulties in the way of the development of love. This is specially necessary when love is to be developed between a man and woman other than husband and wife. The propensities of lust and anger must always be kept under proper control, if we like to develop our attribute of love. Pure heart is the place where all attributes can be expressed. Colour can show itself best on a pure white cloth than on a dirty and dark one. Similar is the case with pure heart. It means absence of obstacles such as evil propensities, selfishness etc. and therefore freedom from evils. The hurdles against the development of love cannot, therefore, exist there and love is unfolded very easily.

Tenthly—The persons desirous of developing love between them should try their best to guide each other in the

right path by actions and instructions. When they feel that they are properly guided by each other and as a result they have been greatly benefited, the love between the two will naturally grow more and more. This should be done when love has developed to some extent and not before i.e. this method can develop love already existing but cannot always generate it.

Eleventhly :—The Sādhaka should not be engrossed in worldly pursuits. If he is bent upon acquiring wealth or name and fame, he will necessarily have to do many things which will act as obstacles in the path of the development of the attribute of love. The worldly ways of life are opposed to the spiritual progress. It requires much time and energy to acquire both wealth and spiritual progress. If he is deeply engaged in one, he must withdraw his attention from the other. What has been said above, should not be taken to mean that the Sādhaka should renounce the world. On the contrary, he should remain and work in the society. Family, society and similar other institutions are meant for developing love and other attributes. The main thing for him to do will be the plain living and high thinking and all that they mean. He should not consider wealth, name and fame as the goal of life. He should not be इह सर्वस्व i. e. he should not completely identify himself with worldly matters. He should acquire wealth and other necessities of life as secondary things and fix his attention mainly on the spiritual advancement of life.

Twelfthly :—The Sādhaka for love must not be too much selfish. Selfishness is our worst enemy. It expresses itself in various forms. He should make it a point not to injure the interests of others, specially those of the object of love. He must see to his own interest, but for that he must not harm others.

Thirteenthly :—The Sādhaka should see first of all that he is advancing in the spiritual life and should not hanker after a high position in the society. To create a position in the society, one has to do many undesirable things including sinful acts such as speaking lies, insincere dealings etc. It is, therefore, better for a Sādhaka of love to be an insignificant person rather than a man of position. The former is free from many

things by which the latter is bound in very many ways and for which he is at times obliged to sacrifice his conscience. They are obstacles in the path of love and less the hurdles, the better.

Fourteenthly :—The Sādhaka for love should meditate upon love and constantly study the accounts of love and how great men cultivated this attribute in their lives. Anuśilana (cultivation) is a main point for the development of every attribute. Nothing can grow without anuśilana (cultivation).

Finally, the Sādhaka must devote much time to the Upāsana. As already stated, it develops all attributes in us and love cannot be an exception to the rule. It will also be seen that sincere and earnest prayers to God will help to remove the obstacles in the path of the development of love. God should also be meditated upon as God of love Who has created and is maintaining the universe as His Līlā of Love. He has also given us immense facilities for the cultivation of this attribute. He has also made it easy for us to develop this attribute by creating family life. Charity begins at home and from here it gradually widens until we can consider the entire universe as our own and live within God entirely immersed in the Infinite ocean of love. There is no circumference of the circle of love and there is no end to this Sādhana.

From what has been stated above it will be seen that the Sādhaka should select a suitable person for love and try to develop it by observing the above procedure. But it is not sufficient to love one person only. He should gradually love others also and try to attain Abheda Jñāna (Feeling of identity between two or more persons) with them. He may then expect to love God. The goal of the Sādhana is to love God with all our mind, all our heart and all our soul and at last to surrender ourselves to Him in love. To love the living beings of the universe is only means to attain love towards God or the complete unfoldment of this attribute lying latent in us. There are innumerable stages of the Sādhana of love and innumerable ways of Sādhana for them. The Sādhaka will gradually learn about them from his spiritual Guide and other great souls.

The Sādhaka should always bear in mind that he should attain that stage of love where he will love God for the sake of

love itself. He will at last not be able to say why and how he loves Him. But he will only say that he cannot but love Him, he cannot live without Him. He is his soul, He is his heart, He is his all. This is called अहेतुक प्रेम (Ahetuka Prema — Love for the sake of love and not for any cause). The final stage of love is the complete surrender to God of Love and to live entirely and eternally immersed in Him Who is the unfathomable ocean of love. It has been stated before that love means self-surrender which becomes complete in that stage when he will see God in everything and everything in God.

The power of love is infinite. Love, if highly developed, greatly helps the Sādhaka in unfolding his other attributes more easily than otherwise. Love can work wonders not only in this world but in the spiritual sphere as well. It is impossible to describe adequately the power of love. It will be sufficient to say that the entire creation is based on love. God has appeared as many through love. It is His Līlā of Love. He has sent us to this universe with His attributes reduced in us to irreducible minimum with the sole object of unfolding them to the infinite extent and thus raising us from imperfection to perfection. He is thus giving Himself to us till we will be merged in Him. Should we not then practise for the development of love which will ultimately lead us to the final salvation?

From what has been said above, it will be seen that the final goal of love is God, and we shall have to acquire His infinite love. But the beginning is small. This is natural. Every Sādhanā must start with a small beginning and for that we should accept an object which can naturally develop that attribute in us. Many may think that we naturally love our wives and husbands. What more is necessary? To this our reply will be that all husbands and wives do not always love one another. They are sometimes arrayed against each other. Even when they love each other, their love in most cases is not deep enough to lead them to the Greatest object of love viz. God. We must remember that the satisfaction of the carnal appetite is not love. We can feel love when we can stand above it. It will thus be seen that we should begin with what has been given to us, though in the end even inveterate ene-

mies will be the objects of our love. The process prescribed above is the natural one and any other course adopted for loving God will not be natural and will, therefore, inevitably involve more and more difficulties and dangers in the path of the development of love towards Him. We should remember that God has sent us to this world in a most imperfect condition and we cannot all at once jump up to Him Who is All Perfect God of infinite love. He has provided natural facilities for the gradual unfoldment of His innumerable attributes lying latent in us. We must take full and proper advantage of those facilities which should not be neglected at all. It will be seen hereafter that all Sādhana's should begin through a natural process. Readers should not, therefore, think lightly of the small beginnings of Sādhana's.

Bhakti (Love with reverence).

Bhakti is not a simple attribute (Sarala Guṇa of God). It does not exist in our soul. But it is a mixture of several attributes (mixed as against simple attribute). It consists of the following :—

1. Compassion for others.
2. Gratefulness due to the sense of the origin of the Sādhaka from the object of Bhakti.
3. Sense of dependence on the object of Bhakti.
4. Desire for doing good to him.
5. Justice.
6. Desire for appreciating and praising the good parts of the object of Bhakti.
7. Seed of love.

Bhakti may grow by developing the following good parts in us :—

1. Compassionate heart : Something has been said about it in connection with the Sādhana of love. Compassionate heart is a great asset in the Sādhana of our softer attributes. Without it no such Sādhana is possible. It is, therefore, necessary to develop the softness of heart. Hard-hearted men and others, who always keep themselves absorbed in dry

matters, can hardly develop the softer attributes. Bhakti is a soft attribute in which love predominates and compassionate heart is, therefore, of the utmost necessity for its Sādhana.

2. Faith in the object of Bhakti : Bhakti cannot grow where there is distrust on the part of the Sādhaka towards the object of his Bhakti. Two things are essentially necessary for the development of Bhakti. They are love and reverence. As already stated in connection with the Sādhana of love it cannot grow between two persons who suspect each other. We do not also show any respect towards those about whom we entertain any distrust in our mind. We should, therefore, repose confidence in the object of our Bhakti.

3. Sense of Mamatā (ममता—Myness) : What has been said in page 62 in respect of Love also applies to Bhakti. Wherever there is myness, there must be love at least to some extent. The main part of Bhakti is love. Myness will, therefore, develop Bhakti in the Sādhaka.

4. To meditate upon the good parts of the object of Bhakti : This will naturally develop both love and reverence towards him. The Sādhaka should not find fault with him even in thought but on the contrary, ignore his defects. This requires some practice and the Sādhaka should adopt it.

5. Obedience : The Sādhaka should follow the instructions of, and let him be guided by, the object of his Bhakti. He (Sādhaka) must not disobey him (the object of Bhakti). The object of Bhakti must have the good of the Sādhaka in his heart and it is not expected that he will mislead him with an ulterior motive. He is also far more experienced than the Sādhaka. He should, therefore, implicitly obey the object of his Bhakti. The Sādhaka must try his utmost to keep the object of his Bhakti pleased with him and this is not possible, if he always disobey him (the object of Bhakti).

6 Sincerity : The Sādhaka should be always sincere in his dealings with the object of Bhakti. What has been written in connection with the Sādhana of Love applies equally well in respect of Bhakti.

7. Service towards the object of Bhakti : The Sādhaka should act in the way by which he will be able to increase

the happiness of the object of Bhakti. This will act on both. The object of Bhakti will be satisfied with the Sādhaka and the affection of the former for the latter will also gradually develop and this will help in the development of Bhakti. The affection of the former for the latter is a great factor in the Sādhana of Bhakti. Sincere service towards the object of Bhakti will itself develop the attribute of Bhakti in the Sādhaka irrespective of the consideration of the growth of affection in the former towards the latter.

8. Gratefulness : This is a great factor in the Sādhana of Bhakti. The Sādhaka must be grateful towards his parents and the spiritual Guide. He cannot come to this world without his parents and cannot grow to manhood without their positive and immense help. We are bound to our parents in thousand and one ways. We cannot enter our spiritual life without a Guru (Spiritual Guide) and advance without his invaluable help. We must not, therefore, be ungrateful but on the contrary, be positively and sufficiently grateful to them. The best way to make the heart grateful to the objects of Bhakti is to constantly meditate upon the innumerable services and affection we have already received from them. We must not be indifferent to those thoughts. We do not see who can claim more allegiance and loyalty than our parents and Guru. We must realise that they are at the root of all our attainments in life. To forget this owing to pride is a great sin from which we can be relieved with much difficulty. Gratefulness itself is a great attribute and we must try our best to develop it sufficiently. A man is not a man if he is not grateful to his benefactors. Even beasts such as dogs, cats etc. are always grateful to their masters. Should we not then be grateful towards our parents and Guru ?

9. Occasional separation : This is also necessary for the development of Bhakti. The reason for this is that during the period of separation the desire for meeting the object of Bhakti grows more and more and when they meet again, they love each other more deeply than before.

10. The Sādhaka should curtail his selfishness as much as possible and consider the interests of the objects of Bhakti

as his own and act accordingly. As already stated, sincere service to the object of Bhakti is a great factor for the development of Bhakti.

11. The Sādhaka should frequently and earnestly pray to God for the spiritual advancement of his departed mother, father etc.

Mother is the first object of Bhakti, then father, then Guru. Others, who are advanced in spiritual life, are also objects of our Bhakti. If the Sādhaka fails to cultivate Bhakti towards his mother and father, he will fall into a great difficulty in this respect. No amount of Bhakti towards other persons including even Guru will enable him to get rid of this difficulty. We have come to this world through our parents and have grown up to manhood through their sacrifices, cares and anxieties and we must, therefore, be grateful to them and love them with reverence. Bhakti cannot otherwise be complete. Parents are all in all. A man can greatly advance in his spiritual life by acquiring Bhakti towards his parents and serving them lovingly, sincerely and with great reverence. God is our Father and Mother both and our parents form a miniature God directly before us (साक्षात् प्रत्यक्ष देवता) and our Bhakti towards them will lead us to Īśvara Bhakti (Bhakti towards God). We must, therefore, develop our Bhakti towards our parents. God is All-Love and at the same time All-Justice. He will not tolerate any neglect in this respect on the part of any one. Even souls, who come to this world from very high places in the next worlds will have to go through the same procedure i. e. they will also have to develop Bhakti towards their parents first of all. It will thus be seen how high position parents occupy in respect of their children. We should, therefore, love them with at least as much reverence as Bhaktas do in respect of gods and goddesses.

We have seen that love can easily be developed between the husband and wife and we now see that Bhakti should be practised towards parents first of all. We must ultimately love God and develop Bhakti towards Him. For that is our goal. Both Love and Bhakti towards God can, therefore, be attained in a natural way and therefore the easiest way. Bhakti is a great

attribute and we must try to develop it with utmost care and earnestness

Love manifests itself in four ways viz., Love between equals; Bhakti (love with reverence for superiors), Sneha (affection towards children, younger brothers, sisters etc.) and Śraddhā (Love for all living beings of the universe). Husband or wife or a friend is the object of love in the beginning of the Sādhana. The circle of love should be widened and will include all men and women. The objects of Bhakti are mother, father, Guru and all persons who are more spiritually advanced than the Sādhaka. The objects of Sneha and Śraddhā have already been noted. The Sādhana for affection should also begin at home in respect of children and that for Śraddhā should begin with love for a domestic animal such as a dog or a cat or a bird. Love should be so developed that in the end, the Sādhaka can consider himself as entirely one with all the living beings of the universe. It will thus be seen that the Sādhana of love is the ultimate development of love towards all created beings. This Śraddhā is different from the word Śraddhā commonly used by us. That means respect towards the object of Śraddhā. It will thus be seen that the Sādhana of love is not a child's play. But it requires unlimited time and energy to gradually advance in that Sādhana.

Ekāgratā (Concentration of mind).

Ekāgratā is divided into four classes as detailed in page 10. The first part does not require any Sādhana (practice) but it should be developed into the second part which requires much difficult Sādhana. But the practice adopted by Yogis of India should not be resorted to. One may be successful in that respect after much effort, but the spiritual world remains almost untouched. Whatever little gain the Sādhaka may have is quite incommensurate with the attention, time and energy spent over it. Its effect is more on the body than on the spirit. Sufficient attention should be given to one object, but that should not be considered as the final stage of the concentration of mind. That much of the second part should be cultivated which is necessary for the attainment of the third

part of Ekāgratā. This stage (3rd part) is most essential for our lives in this world. This does not reduce the Sādhaka to a material body only; but he can in this stage perform all his duties to the society and at the same time keep his mind on God. The fourth stage is a very difficult one and very few Sādhakas can reach it in this world. So far as we believe, only those Sādhakas who have very greatly advanced in love towards God and have been blessed with His Divine knowledge, can practise the final stage of Ekāgratā. It will thus be seen that those, who go to the extreme in their Sādhana of the second stage, become lost to the society. It is for this sort of Sādhana that complaints already referred to against religion regarding the loss of religious men to the society arise. It will be seen that in the last two stages of Ekāgratā as advocated by Satya Dharma the Sādhaka will not at all be lost to the society, but he will be able to perform all his duties to the society and at the same time fix his attention on God.

The following may be mentioned as aid to the Sādhana of Ekāgratā :—

(1) The Sādhaka should bring back the wandering mind again and again to the object of his thought. If this is regularly and repeatedly done with the determination to do the thing attentively, the fickle mind will at last surely yield and the Sādhaka will be able to do the work without internal disturbance. Everything is possible for practice and determination.

(2) The concentration of mind is a hard attribute and those, who have developed soft attributes such as Love, Bhakti etc., can easily concentrate their mind. We can easily and naturally fix our undivided attention to our objects of love. It is, therefore, necessary for the Sādhaka to develop in him the soft attributes specially Love and Bhakti.

(3) Ekāgratā can also be developed by the desire for more and more knowledge. But in this case, concentration comes when the Sādhaka has acquired sufficient knowledge, i. e. he has got some taste for knowledge and he considers it as a Treasure and therefore his mind will hanker after it.

(4) The worship of God and prayer to Him can unfold this attribute. This has already been explained. The

Upaniṣads prescribe Śravaṇ, Manan and Nididhyāsan as the process of Upāsanā. The first thing is listening with respect to the words of the Guru. They should, thereafter, be analysed and the truth arrived at should be deeply meditated upon. This process will greatly develop Ekāgratā

(5) We have seen in the case of Love and Bhakti that the Sādhana of those attributes should begin from a single individual and then it will be gradually widened and this will ultimately lead to God. The case of Ekāgratā is not different. It must also begin from एकनिबिष्टता (concentration on one object) i. e. the Sādhaka should be all attention to one object. That object may be mother, father, Guru, husband, wife or child. This is the most natural and easiest way of developing Ekāgratā. The deeper the love, the more will the mind be concentrated. The circle of the objects of Ekāgratā should be widened; if the Sādhaka wants to develop this attribute in him.

(6) Ekāgratā is necessary for the development of every attribute. Nothing worth having can be had without Ekāgratā. It is, therefore, developed with the development of every attribute Guṇa Sādhana in general and the practice for the development of soft attributes specially Love and Bhakti in particular therefore develops Ekāgratā in us.

The Sādhaka for Ekāgratā should try his utmost to avoid the following obstacles in its way :—

1. Failure to perform direct Sādhana of Love, Bhakti and other soft attributes.
2. Practising indirect Sādhana before the completion of a stage is reached in respect of those attributes.
3. Failure to worship God.
4. Failure to cultivate Ekāgratā in the way described before.
5. Heart-rending circumstances such as प्रकृत प्रेमभङ्ग (Final separation due to the break in the tie of love between two persons who once loved each other very deeply), Bhakti-Saṁkat (difficulty arising out of failure to love parents with reverence first of all), inimical acts from dear friends etc. The

reader will be able to easily understand that the Sādhaka cannot keep his mind calm and quiet when he falls under the above-mentioned circumstances.

Some persons resort to drinking for the concentration of mind. This is very bad. Drinking may lead to many vices besides causing irreparable damage to the body which is so much necessary for the proper performance of the Sādhana of attributes in general. If the processes for the Sādhana of different attributes are followed regularly, Ekāgratā will also be developed as a natural course and no drinking or other intoxicants will be necessary at all. Love for God is the best drink. It is the nectar which will bestow immortality on us in all respects. God is called रसो वै सः । Who does not know that we can be all attention to our objects of love ? We should, therefore, try our best to develop in us love for God and the concentration of mind will be the inevitable result.

There is another great difficulty in resorting to drinking for the purpose of the concentration of mind. It is that we shall always have to depend upon drinking whenever occasion arises for concentrating our mind for some work. Not only this, the person will have to gradually increase the amount of drink as the original dose taken in the beginning of this sort of practice will not bring in the desired result and he will go on augmenting the doses much to the detriment of his health. This shows that we will not be free at all and shall have to depend upon liquor for our Sādhana. This is far from desirable. We should remember that we should be self-dependent as far as possible in the matter of Upāsana and other religious practice. It will also be seen that the concentration of mind acquired through drinking is artificial and transitory while that acquired through the processes described before is natural and permanent and will greatly help us in the development of other attributes. We should not, therefore, take recourse to drinking at all.

Saratā (Sincerity).

There are two kinds of Saratā. The first is the Saratā of fools. They do not understand the insincere expressions

and dealings of others of this world and accept them at their face value. They are, therefore, easily misled by others. This kind of Saralatā has no practical value in this world. There is another superior kind of Saralatā where the Sādhaka fully understands what is presented to him whether in a naked state or under a cover, but he never fails to deal sincerely with all men whether they are hypocrites or the opposite. The Sādhaka of this kind of Saralatā never falls a prey to the deceptive tactics of others. This kind of Saralatā should be practised by all. It will not do to forget that there are cheats, crooked and mischievous men in this world. We must try our best to save ourselves from their clutches, but at the same time deal sincerely with them. The reader will please refer to what was said about truth in thought, word and deed and try to be true and sincere. If the Sādhaka follows the path of truth in all its aspects, he cannot but be sincere. The Sādhaka must also be strictly honest in all his dealings with others. An honest man cannot but be sincere.

Some persons call Saralatā and Abhedā Jñāna (Feeling of Identity) as the same i.e. there cannot be anything hidden between two persons who are one in spirit. In fact, the Sādhana of Saralatā is complete when the Sādhaka can identify himself with the entire universe. When this is done, he must necessarily be perfectly sincere towards God also. His heart will then be as wide open as the illimitable sky and he need not and cannot keep anything hidden within him.

Jugupsā (desire to hide secret things from others) is a pāśa (bondage). This is due to insincerity on the part of a person. The Sādhaka for Saralatā should not hide his mind from others. If a man can attain perfect Saralatā, he will be able to free himself from the bond of Jugupsā.

The Sādhaka should accept a particular person preferably husband, wife or a friend for practising Saralatā. It is a simple and soft attribute and they are the best persons to whom he can easily open his mind. Thus begun, the field of Saralatā should be gradually widened.

Pavitratā (Purity).

The main Sādhana for acquiring the Purity of heart is the regular worship of God and prayer to Him. Upāsana not only purifies the heart by itself, but raises in the mind of the worshipper some vows which lead him to live pure life. We should try to always think about God. The thoughts of God and impurity of mind do not and cannot exist together.

Secondly —We should try our best to refrain from doing and thinking about evil things.

Thirdly —We should not do any sinful act, but by the worship of God try to relieve ourselves from sin already committed.

Fourthly :—Whenever our mind goes to the evil way of thinking, we must try our best to bring it back again and again and earnestly repeat the most sacred name of God with a prayerful mind. It will be still better, if we can deeply meditate upon God as All-Purity or Purity itself.

Fifthly :—The Sādhaka should also try to feel the existence of God always and everywhere. If he is successful in this respect, he will automatically understand that all his evil doings and thoughts are always seen by All-Seeing God. He is infinitely affectionate, no doubt, but he is at the same time infinitely Just also and our actions and thoughts cannot escape His All-Penetrating Eyes. We shall, therefore, be punished also for our misdeeds and evil thoughts. If this is so, the evil-doer and evil thinker must necessarily forbear from doing such things.

Sixthly :—The Sādhaka should meditate upon the lives of great men and women i. e. how they led pure lives during earthly existence, how they struggled against their evil propensities and how they at last became successful in the mission of their lives by following the path of purity.

Seventhly :—The Sādhaka should come in contact with the living great souls and try to imbibe their pure lives. They lead such pure lives that those, who come in contact with them, must be influenced for the better. This will be

more beneficial, if they are approached as a part of Sādhana and not for satisfying curiosity, as in the former case his contact will be deeper and he will be able to acquire more than an occasional visitor. It is said of Sādhū Rāmtanu Lahiri :—

एकदिन तौर साथे करिले यापन,
सातदिन शान्त थाके दुबिनीत मन ।

(If a man spends a day with him (Rām Tanu) his rebellious mind will remain calm and quiet for seven days).

It is known to most of us how Swāmi Vivekānanda and his fellow Sannyāsins became great for coming in contact with Paramahansa Śree Śree Rām Kṛṣṇa. There are innumerable instances of this kind in the history of the religious world. The study of the lives of great men will certainly purify the mind.

Eighthly :—The Sādhaka should also study Scriptures and other religious and philosophical books in order to keep his mind engulfed in religious and therefore pure thoughts. The empty brain is the devil's workshop. The mind of the people in general has got a tendency towards evil as if it were drawing us down just as gravitation does in respect of material objects. If we are engrossed with pure thoughts, they will serve as an obstruction to our fall into dark pits. Biographies of great men will enable us to tide over many difficulties. They will also raise hopes in the minds of fallen men.

Ninthly :—The Sādhaka should always mix with persons who are known to be pure. He should associate himself only with those persons with whom he can discuss truths about God and religion and work with a pure frame of mind. In short, he should place himself in a pure atmosphere where he will be able to breathe pure air. We should remember that a man is known by the company he keeps.

Tenthly :—Purity is developed along with the development of every attribute. We should, therefore, try our best to unfold them.

Eleventhly :—It is a fact that men in general are surrounded by evils both within and without. It requires a great amount of determination on their part to keep these devils away from them. To acquire this frame of mind they should develop their will-power which can turn things for the better in this as well as in other Sādhana's. They should be able to say from the bottom of heart with sufficient strength :—

“Get thee behind me, Satan.”

Developed will-power is a great asset in every kind of Sādhana whether spiritual or worldly.

Purity is a great attribute and its Sādhana must commence from the very beginning of life. Impure actions and thoughts are great obstacles in our way and they must be uprooted before we can hope for success in our Sādhana. The following true saying of Jesus Christ will clearly show what place purity occupies in our lives : —

“Blessed are the pure in heart, for they shall see God.”

The pure heart is a necessary precondition for God-vision. Impurities serve as walls between man and God.

Viśvās (Faith).

Viśvās means faith. There are three stages of faith. The first stage is called Pratyaya i. e. a man in this stage believes what he was told by a learned man. This is blind faith. At this stage man does not know, nor does he care to enquire whether and how the statement is true. He accepts it as correct, simply because it is stated by a learned man. In the second stage, he learns from others also about the correctness of what he heard before and he is confirmed in his belief. This stage may be called as one of conviction. At this stage also he does not enquire into the truth or otherwise of the statement. At the final stage, the belief is converted into faith pure and simple. At this stage he will enquire into the truth of the statement and is satisfied by reasoning and other evidence that it is really true. In the first two stages there may be doubts lingering in the mind of the Sādhaka, but in the final

stage, he will not have a shadow of doubt about its truth. When he reaches this stage, nothing can change his mind.

What has been said above can be clearly shown by the following example. A boy is at first made to learn by heart the multiplication table. He takes it to be true simply on the statement of his teacher for whom he has some regard. He then applies this method in working out sums and finds that nobody objects to the results thus obtained, nor do others question the correctness of such multiplication table. Finally, when he learns that multiplication is a shorter process of addition, and when he finds that 9 if added over 5 times, or 5 if added over nine times, comes to the same quantity viz, 5×9 , he becomes sure and certain that $5 \times 9 = 45$. When he finds that similar processes clearly prove the correctness of the entire multiplication table, all doubts that might have been lingering in his mind will be removed and nothing can alter his firm conviction.

In the religious sphere also the Sādhaka should accept as true the statement and instructions of his spiritual Guide as correct. As he proceeds in his Sādhana, he will gradually be confirmed in his belief. Both his own experience and the sayings of highly advanced men of religion will in due course tell him that the instructions of his spiritual Guide are correct. But he does not enquire into their truth even in this stage. In the final stage, he will learn by reasoning, experience and other evidences that those instructions are absolutely correct. This is the final stage of faith from which nothing can shake him off.

A question may arise as to why we should not be given to understand from the very beginning the reasons showing the correctness of the instructions of the spiritual Guide. The answer is that this method is not natural. The child cannot from the very beginning understand the processes of addition and multiplication. There are two processes of learning things. The first is to learn first of all what practically happens and then ascertain its causes by due enquiry and the other by reversing the order. The first process is natural. The following examples will show that it is adopted by us all :—

(1) We all know that our hunger does not exist after taking meal. But the reasons are not known to the people in general. We can know them after reading medical science.

(2) We daily see that the sun rises in the East and sets in the West. We also find that the full moon cannot be seen every night. The reasons are known only when we go through the books of astronomy.

This sort of examples can be multiplied. We know these things to be true, but we know the causes afterwards. It is impracticable to always understand the causes first and then the things themselves. There are innumerable physical things and phenomena the causes of which have not yet been ascertained even by the much-advanced science of the modern age. We should remember that the religious truths are not exactly like scientific ones and cannot be demonstrated in the Scientific laboratory. They can only be experienced in religious lives. They cannot all be made known to the Sadhaka at the very beginning. Even if it is done, he will not be able to understand them all. Some times he will misunderstand them and as a result, he will be more harmed than benefited. The spiritual Guide will, however, explain in time everything that can be grasped by his disciple. There is a misunderstanding among the people in general that everybody can understand all the religious truths. They are considered as easy as anything. But this is far from truth. It is also evident from the well-known fact that no kind of knowledge can be imparted in its entirety at the very beginning of a student's life. Had it been possible, a boy of class I could learn what was taught in the M. A. and M. Sc. classes. There is a gradual process in everything of this world. There is a saying that Rome was not built in a day. There cannot, therefore, be an exception to this universal law in the case of religious teaching.

"Vigraṣo Dharma Mūlaṁ hi" (Faith is certainly at the root of religion) is an accepted truth by all religious men. The Sadhaka should accept the instructions of his spiritual Guide as the gospel truth and proceed with the Sadhana. If this is not done and if he works with a hesitating mind, he will not get.

the full benefit of his Sādhana as his work will be half-hearted. We should remember that mind plays the most important part in the religious Sādhana and naturally we fail to get full benefit when our mind is disturbed and hesitating. A hesitating mind cannot possibly get sufficient strength when he doubts the genuineness and truth of the instructions on which he is to work. The very root always shakes and disturbs the mind which is a very delicate thing.

We have already said that भविष्यतीति विश्वासः सिद्धेः प्रथम-लक्षणम्, i. e. the determined attitude of mind that it must succeed is the first sign of success. This sort of the attitude is not possible in a hesitating mind.

It is not meant that the Sādhaka will always be lingering in the first stage of blind faith. If he continues in his Sādhana with all his heart and soul, he is sure to reach the final stage. Blind faith is of the lowest order and nobody is advised to linger there for ever. The Sādhaka must try his best to reach the final stage as early as possible. The Sādhaka need not be afraid of anything. Everything depends upon his determination to attain success in the Sādhana and he will reach the final stage along with the advancement in his spiritual life. His own experiences will lead him to the final stage of faith.

From what has been stated above, the reader should not come to the conclusion that we are advocates of blind faith. The contrary is the case. We are not at all in favour of blind faith. But none can deny that it has some place in the beginning of the spiritual life, just as childhood has some place in a man's life. A man cannot be a man all at once without his childhood. But at the same time he does not end his life with the termination of childhood, nor does he like to remain a child all his life. A man has got his youth and old age also before he takes leave of this world. Similarly there are three stages of faith through which we shall have to advance in our spiritual life.

A question may arise as to how we shall be able to know that the spiritual Guide is such a reliable person that implicit faith can be placed in him. To this our reply will be that the Sādhaka must be very careful in selecting his spiritual Guide.

He should do it after due enquiry and observation and must not accept in hot haste any one and every one as a spiritual Guide. Much of our spiritual life depends upon the selection of the Guru. In this connection a reference is invited to page 6, item (6) regarding the acceptance of initiation. None but those, who have greatly advanced in spiritual life and realised God, should be accepted as one's Guru. It is better to have no Guru at all than an incompetent or a bad man or a hypocrite as a Guru. But it must be said that once a Guru is accepted, there cannot be any alternative but to act according to his instructions. If unfortunately, however, a Sādhaka is fully convinced that his Guru is not leading a religious life or is otherwise not quite competent to work as a Guru, he may accept another Guru.

मधुलुब्धो यथा मृगः पुष्पात् पुष्पान्तरं व्रजेत् ।

ज्ञानलुब्धस्तथा शिष्यो गुरोर्गुणान्तरं व्रजेत् ॥

i. e. just as a humble bee tempted by honey goes from one flower to another, the disciple who is desirous of acquiring knowledge, can go from one Guru to another.

When this is done, the disciple will not be considered as guilty of abandoning his Guru. The thing is that a Guru should not be accepted or abandoned in hot haste. In fact, nothing in this world should be done without giving sufficient consideration. Similarly the work once accepted should not be abandoned on the spur of the moment, but all possible considerations should be bestowed on the matter.

The main Sādhana for the development of faith is the worship of God and earnest prayer to Him as well as Guṇa Sādhana. As soon as the Sādhaka begins to experience the beneficial effect of his Sādhana and Upasana, his faith will grow as a matter of course, and it will be developed along with the advancement of his spiritual life. Nothing can compare with one's own experience. When he is himself satisfied with the result obtained by him, he cannot but believe that the instructions are true. The test of the pudding is in the eating. When he himself experiences the sweet effect of Upasana and Sādhana, he cannot call it bitter. The more sweet is the experience, the more will the faith be developed.

There is another thing and that is we must beware of obstacles in our path. Nothing should be done or thought of, which may stand in the way of this Sādhana. In the primary stages the Sādhaka should avoid arguing with men holding views contrary to those of his own. It may be that he will not be able to convince his adversary of the truth of the path accepted by him. He may also be considerably influenced by his more learned opponent and the mode of his argument. It is a known fact that some learned man in his zeal to defeat his less learned opponent, put forward arguments which are really fallacious in a manner which make them appear to be quite logical. It is very likely that in such cases, his faith will be shaken. In the primary stages he should rear his faith just as a man protects a plant from the ravages of beasts by erecting fencing round it. But when it is grown into a big tree, even an elephant can be tied round it. The Sādhaka can also similarly engage himself in arguing with his opponents when he reaches the final stage of faith and he will remain unshaken even if the whole world stands against him. He might suffer defeat owing to his want of sufficient learning and lack of his capacity to express himself fully, but his faith will not waver a bit. How can he deny his own experience ?

We have so long said something about Viśwās (faith) as it is commonly understood. But Viśwās has another aspect and that is the sense of dependence upon some person just as a child has firm faith in his parents in that they will not do any harm to him. Nirbharatā (Dependence) upon God is to be cultivated by every Sādhaka. It is a hard attribute and a mixed one. Nirbharatā on God can be easily acquired by a person who has developed his attributes of love and knowledge. When a Sādhaka realises that God is All Love and All-Knowledge, he cannot but think that God is All-Good. Something will be said about the goodness of God in the Second Chapter. When a Sādhaka is convinced about the goodness of God, he will have no difficulty in depending upon Him. The thing is that more the Sādhaka is convinced that God is All Love and All-Good, the more he will be able to depend upon Him as in that stage of his Sādhana he cannot but think

that good and good alone can come out of Him and that he need not, therefore, be afraid of any untoward circumstances which must always result in his good and nothing but good. It cannot be that we shall be convinced that God is All-Love, All-Knowledge and therefore All Good and at the same time be always afraid of coming misfortune. Nothing but Good can come from Satchidananda Brahmo (God Who is All-Truth, All-Knowledge, and All-Love).

This Sādhana may also begin in a natural way, i.e. the Sādhaka may depend upon his mother, father or Guru whom he loves with reverence and naturally thinks that they cannot do any harm to him. This Sādhana when satisfactorily performed will ultimately lead to the realisation of the attribute of dependence upon God. We have also seen that the seed of such dependence is shown in the Upāsana of God vide its sixth part consisting of Bhikṣā.

A portion of the song sung by Paramarṣi Gurunāth is quoted below from which it will be seen what Nirbharatā (Dependence) is and how the Sādhaka, who has developed that attribute, feels within himself

ये भावे राखिवे बिभु, रहिव से भावे भवे ।

तव दत्त सुख दुःखे धन्य हृदे सम भावे ।

प्रवासे वा उपवास, नाना भोगे गृहवास ,

तोमार आनन्दोच्छास सम करे नाथ उभे ।

बाँचाइले वेँचे ख, मारिले सुखे मरिब ,

आनन्द लहरी पा'ब, कि मरणे, किबा जीवे ।

i.e. I shall remain in this world in whatever circumstances Thou, Oh All-Pervading God ! mayest place me I shall equally enjoy happiness and sorrow as bestowed on me by Thee. I shall equally enjoy, Oh God, very many kinds of pleasures at home as well as fasting in a place away from home as the expressions of Thy bliss. I shall live if Thou makest me live and shall die happily if Thou killest me. I shall enjoy waves of bliss in life as well as in death.

There are many songs of poet Rabindra Nath in which we shall find that God is All-Good and that we should depend upon Him in all kinds of circumstances without any hesitation.

Jñāna (Knowledge).

What is Jñāna? The attribute known as Jñāna by the people in general is not real Jñāna. It is called Buddhi vṛtti and not Jñāna in the Aryan Śāstras. Knowledge is an attribute of God and therefore of the soul. It is expressed in us through the mind and the body. It is adulterated in the course of its expression through them. The mind is not soul alone or the matter alone. It is the combination of the two. It will be seen in the next two Chapters how the mind is created by such a combination. The brain is composed of fine subtle sattva parts of the five elements and is, therefore, very transparent.*

It can, therefore, receive direct from the soul the reflection of its attributes and powers as well as from the outside world through the sense organs of knowledge each of which is constructed with the sattva part of a particular element. For example, the ear is made mainly of the sattva part of ether, skin with that of Marut (gas), eye with that of Tejas (commonly translated as energy) tongue with that of liquid and nose with that of solid. These organs of knowledge are, therefore, also subtle. The matter is Vikṛta Padārtha (transformed object) and distinct from the soul and as such it is impure. The brain is matter and differs in quality and quantity in different bodies. It receives that much of the reflection of the soul as it can according to its formation, quality and quantity and transforms it. To cite an example: the sun's rays are of pure white colour, but when they pass through different glasses of different colours, they appear as black, red etc. according to the colour of the glasses through which they have passed. Similar is the case with the knowledge and other attributes of the soul. Their reflection passes through the brain and is adulterated according to its nature. It is further adulterated when it is expressed in the outside world through the five organs of knowledge which are all constructed with matter.

* Every particle of matter has three ingredients viz-Sattva, Rajas and Tamas. The most subtle part which is transparent is called Sattva. The next is Rajas which is the active part and the last is Tamas which is darkness. Idleness, sleep, inactivity etc. fall under this head.

The Kaṭha Upaniṣad says :—

पराधि खानि व्यतृणन् स्वयम्भू
स्तस्मात् पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्दीरः प्रत्यगात्मानमैक्ष
दावृत्तचक्षुरमृतत्वमिच्छन् ॥

i.e. unborn God has constructed our sense-organs with their faces towards the outside world. It is for this reason that men look towards the objects of those senses but cannot see the soul within. Some rare man of tranquil mind, who is willing to attain eternal bliss, can see God after withdrawing his sense-organs from their respective sense-objects.

It will be seen that the knowledge of the soul can be attained when the fickle mind is fully bereft of his fickleness which is its very nature. In other words, the realisation of truths is knowledge in the proper sense of the term, but our learning is not knowledge pure and simple. What we call knowledge is mere learning. But it is converted into knowledge when all its impurities are removed. Our aim should be our capacity to realise the naked truths, i.e. knowledge pure and simple is the thing to be acquired. Adulterated knowledge must not be taken as true and real knowledge.

Learning is called Aparā Vidyā (Inferior knowledge) and real knowledge, Parā Vidyā (Superior knowledge). Aparā Vidyā or learning is not negligible. We can know something through it though it cannot give us real knowledge or realisation. Our aim should always be the real knowledge. The question will be how to acquire it. The passage of the Kaṭha Upaniṣad quoted above will give us some idea about it. The following steps should be taken to realise the truth or knowledge proper :—

(1) The very first thing necessary for the development of the attribute of Jñāna is the worship of, and prayer to God. It has been stated before that the Upāsana is the main thing for the development of attributes. It is, therefore, certain that the attribute of knowledge will be greatly developed through Upāsana. God is ज्ञानस्वरूपम् (Knowledge itself) and His Upāsana cannot but develop that attribute in us. What was stated before will clearly show that we can acquire knowledge through Upāsana. It is a contradictory statement to say that

a man is a regular worshipper of God, but at the same time he is found to be as ignorant as a person who does not worship Him at all. If such a case is actually found, it must be said that either he does not worship God at all or carries on such work in a most routine and formal manner. He is certainly not a real Upāsaka of God (worshipper of God).

(2) That part of the Upāsana which is called meditation is a great help towards the acquisition of true knowledge. This also includes the mental analysis of what is presented to us. The power of meditation cannot be adequately described. It is through meditation that all the highest stages of spiritual life can be attained. The Sādhaka of Jñāna should devote longer time than usual in the meditation of God of all knowledge and how He has created and is maintaining this universe including living beings without any defect. He should understand that God has created Nature in a manner from which we can acquire much knowledge about Him. Nature is the grand book for our deep study. More about it hereafter.

(3) The acquisition of Aparā Vidyā (learning) may be considered as preliminary step towards Parā Vidyā. The Sādhaka should not engage himself in dry arguments as is generally seen in this world. The main thing in the discussion should be to ascertain the truth or otherwise of the subject under discussion, and that is possible only by calm and dispassionate mind. The entire discussion will be worse than useless if the parties are bent upon winning their own points and defeating their opponents. The Nyāya philosophy of India also declares truth-finding as the only purpose of discussion. We should try our best to learn as much as possible from the books and sayings of great thinkers and highly advanced souls. If we neglect our study of philosophical and religious books, it will be very difficult for us to make others understand even what we have realised. From what has been stated before, it will be seen that the Aparā Vidyā is not an imaginary thing and therefore pure nonsense, but it is adulterated knowledge. It will, therefore, greatly help us in acquiring knowledge. The only thing necessary is to remove impurities. Aparā Vidyā should be

acquired with the object of converting it into real knowledge. It should not be acquired for business purpose or for securing a high position among scholars. Vidyā for the sake of Vidyā should be our aim,

Philosophy is called Darśana (दर्शन) in Sanskrit. The real meaning of the Darśana Śāstra is that which helps us to obtain God vision (Darśana is the act of seeing). The reader will now understand what great position philosophy occupies in the field of knowledge. It can, therefore, be asserted that those books of philosophy which have no aim of attaining salvation through God-vision are not real Darśana but only books which are as good as so many nets woven with so many arguments. Darśana should be prepared as well as studied with only one and one object in view and that is to help us to acquire the knowledge of God.

It is quite true that we cannot realise God through the Aparā Vidyā. But it is all equally true that it makes us advance in that direction. If we try our best to acquire it with the attitude of a Sādhaka as well as determination to arrive at as much truth as possible and to avoid the untruths that might have been crept in, we will get at the real truth more easily than otherwise. The thing is truth should be our aim but not business principle or Pāṇḍitya (scholarship)

(4) Study of Nature :—Nature is the greatest book given to us by our All-Wise Father Himself. In her He has Himself written His own introduction in infallible but difficult terms with His own Truthful and Wise Hands. The study of Nature alone can give us sufficient information leading to the realisation of innumerable truths about God. Satya Kāma Jāval of the Upaniṣad realised God through the study of Nature. There are other great souls who similarly did so. In the beginning of creation of men in this Earth they had no means of acquiring knowledge of God. There was no book containing religious truths, nor was there any Guru (spiritual Guide). They had to depend entirely upon Nature for learning everything. There was no other alternative for them. We now see how they gradually through the study of Nature advanced towards the real truths and became seers of God. We must not

therefore, belittle Nature. On the contrary, we should take full advantage of Nature for fulfilling the mission of our lives. We should remember that there is nothing in the universe which is not meant for our spiritual advancement which is the only purpose of creation.

We can always learn many things from Nature. To cite only one instance : if we scrutinize the construction and working of the human bodies and the range of bodies of lower animals, trees and plants, we shall be struck with wonder and the conclusion will be irresistible that God has infinite knowledge. The universe is, as it were, present before us to teach us many things about God and His religion. The only thing necessary is that we must not turn our face against Nature, but on the contrary, take full advantage of her teachings. The knowledge we gain from our experience of Nature and living beings is a great asset for ascertaining the philosophical truths. Science also depends upon the observation of and experiment upon physical objects. We can thus see that the study of Nature is of the utmost importance for acquiring knowledge.

(5) Jñāna can be easily developed through love. There is a general belief that Jñāna (Knowledge) and Prema (Love) are at daggers drawn against each other. But there is no real foundation for such apprehension. The development of Jñāna can be attained in many ways, but the easiest method is to acquire it through love. We all know that the couple, who are in deep love with each other, know them best of all. No other person can know their minds as best as they do themselves. When we love a person, we know the ins and outs of his life ere long. Similar is the case here. A lover of God must necessarily know Him also. He cannot but do so. We should, therefore, try to develop love and try our best to reach the stage of love towards God when we will be endowed with Divine Knowledge by the Grace of God.

(6) Ekāgrāṭā (concentration of mind) is of utmost necessity for the acquisition of knowledge as it is in the case of development of other attributes. The realisation of truth comes only when the concentration of mind is complete and

the mind is merged in the soul. Ekāgratā should, therefore, be developed, as nothing worth having is available without it.

Jñāna is a hard attribute of God and therefore of the soul. There is no doubt that it is very difficult to acquire knowledge, far more to arrive at the final stage of the Sādhana of this attribute. But that should not be made an excuse for the failure to unfold this attribute in us. A follower of Satya Dharma should develop Jñāna (Knowledge), Prema (Love) and he must work in the right direction. Jñāna in its very high stage of development is called Tattva Jñāna i. e. the realisation of the fact that Sādhaka is in reality Atmā (soul) and not the body. This stage can only be attained through the deepest development of the attributes, the processes of Sādhana of which have already been described.

Paramarṣi Gurunāth says :—

प्रेमभक्तिरेकाम्रत्वं सरलतां पवित्रता ।

विश्वासश्चेति षडङ्गेया गुणाः परमसंज्ञकाः ॥

“ज्ञानान्मोक्षमो” वाच्यमेतद् बहुक्तं साधुसत्तमैः ।

तज्ज्ञानञ्च फलं ज्ञेयं षष्ठांशेषां मनोरमम् ॥

i.e. Love, Bhakti (Love with reverence), concentration of mind, sincerity, purity and faith are the six great attributes. Many great men say that salvation can be attained through Jñāna (knowledge). But that Jñāna is the sweet fruit of these six attributes, i. e. real knowledge of God can be acquired through the Sādhana of these six main attributes. There is no denying the fact that the Sādhana of Jñāna is very difficult but it is equally true that the bliss (आनन्द) derived from Jñāna is the highest.

There are processes for the development of other attributes also. It will be seen from what has been stated above in brief that there are some similar fundamental principles underlying the Sādhana of every attribute. There are of course differences in the procedure in their Sādhana. There are innumerable attributes and it is not possible to describe the Sādhana of every one of them in this small book. Only the main attributes have, therefore, been touched upon.

The effect of the Brahmo-Upāsana and Guṇa-Sādhana is the gradual and complete unfoldment of each of the infinite attributes of God lying latent in us ultimately leading to the elimination of all bodies of all kinds and consequent merging of the soul in God. Our Sādhana will not end in this Earth. It only begins here. It will be continued in the next worlds which are simply innumerable. It will also occupy such time as cannot be comprehended by anybody. The Sādhana may, therefore, be called eternal. In fact, our eternal life is Sādhana and Sādhana alone and that is intended for unfolding the infinite attributes of God lying latent in us and that is the Lila of Love of God.

It will be seen in Chapter III that God Himself has appeared as so many Jivātmās (Embodied Souls) with the help of the material bodies of innumerable types. The Jivātmā is Swarūpaḥ (in essence) Paramātmā (God), but he appears to be a small being owing to the encasement of the soul within a body. The purpose of the creation of living beings is to make him rise from maximum imperfection to complete perfection. This is possible only when the obstacles placed in our way and for which we are reduced to our present miserable condition, are completely removed. This is possible only by Upāsana and Guṇa Sādhana. Neither of these two things should, therefore, be neglected. Their neglect means the failure of the mission of life. This is the main part played by these two things in the drama of our eternal life. But there are many other things which can be obtained through Upāsana and Guṇa Sādhana. Man is very anxious for satisfying his worldly desires. A Sādhaka of the above description will not certainly be in want of the necessities of life. It may be that he may not be rolling in wealth and comforts. He will not also want them as his motto will be plain living and high thinking and all that they mean.

In the course of the advancement of Sādhana the Sādhaka will acquire some superhuman powers. The present-day people trained in science, politics, diplomacy, business and worldly tactics, do not believe in supernatural things and comes only man powers. But even they will be able to have these

extraordinary powers, if they act in the manner as prescribed before. Great men, who have advanced far, always try their best not to use those powers as they create obstacles in the path of God-vision. The reason is that it engenders and develops pride in the actor and some sort of satisfaction which stands in the way of his further advancement. Great men think that Good God has arranged everything for our good and the nature should go on undisturbed. Of course, there are occasions when these powers should be exercised for the good of the society viz. confirming the faith of the people in general in God and His religion. It is for this reason that Christ Jesus performed some miracles. The modern world may or may not believe those miracles and consider them as so many pieces of fiction, but there is no doubt about the truth of those miracles, some of which can be explained even in terms of modern science. The followers of the ethical part of religion may consider them as myth. But they should remember that there are more things in heaven and earth than are dreamt of in ethics and science. The reader is requested not to think that we are belittling ethics. It will be seen that Satya Dharma enjoins strict observance of ethical rules. But it must also be said that that is not the entire religion, the main part of which is spiritual.

From what has been stated above, it will be seen that the Sādhaka will be able to worship God and practise for the development of attributes in a natural way. It has already been shown that the worship of God is natural. The procedure for the worship of and prayer to God as well as that of the Guṇa Sādhana as described before are also natural. Love can best be developed between husband and wife and Bhakti must be practised by children towards their parents first of all. There are other two forms of love viz. Sneha (affection) and Śraddhā (Love towards all living beings). The former can best be practised by parents towards their children and the Sādhaka should begin his Sādhana for the latter by loving a domestic animal. This will also show that charity begins at home, but it does not, however, end there. Love practised at home gradually widens and spreads throughout the universe and

ultimately it reaches God in whom we all live, move and have our being. Similarly other attributes should first be practised in respect of a single individual preferably with one who is connected with us by a natural tie. They will be gradually developed with the ultimate object of reaching God. We need not renounce the world for the Sādhana of attributes. We have been sent to this world in a family and All-Loving and All-Wise Good God has so arranged things there that we can fulfil the mission of our life here living and practising religion in the society. "का तव कान्ता कस्ते पुत्रः" (Who is your wife? Who is your son?) are the words of a Sanyāsin. Contrary is the teaching of Satya Dharma. It is that we should take full advantage of our family life. God has certainly provided means for the advancement of our spiritual life in the society itself and we need not fly away from here. It is of course necessary to retreat in solitary places occasionally. That is also necessary for Sādhana and not for any other purpose. From what has been said above, the reader should not think that no really religious practice is possible in a Sanyāsi life. What is meant is that the Sādhana of many attributes specially love and soft ones is not practicable there. The Sādhana in the society is also comparatively easier than in the Sanyāsi life.

The Sādhana prescribed before does not also involve any austere practice. Of course, there are difficulties and obstacles in our way and we will be tested off and on. The difficulties are inherent everywhere in this world. Nobody can gain anything worth having simply by lying down in a bed of roses. The path is thorny everywhere and the religious Sādhana cannot be an exception to the rule. The purpose of creation is such that we shall begin from the lowest ladder and rise to the highest and that we must meet in our way dangers and difficulties which we must have to overcome. God is raising us higher and higher after testing our capacity at every step, just as a student rises higher and higher in his academic career after undergoing stiff examinations. The rule is the same everywhere. The main necessary is to subordinate worldly work and other

matters to God and his Religion and to do everything with our eyes fixed on Him. There is no Royal Road through which we can march on to the goal without the least possible trouble.

There are innumerable truths in Satya Dharma and about its Sādhana. Its philosophy has been able to solve most difficult problems most satisfactorily. All other current religions are confined to this world, but Satya Dharma is the religion of the entire universe. It also deals with next worlds and the souls residing there. The reader should not think that Satya Dharma is other-worldly. It has already been stated that this world is the Karma Bhūmi (Field for work) and we must work here very hard in order to attain sufficient advancement in the spiritual life for our stand in the next worlds.

Man's advance in the spiritual life in this Earth even by repeated births is very small in comparison with what he will have to do in the next worlds. They are simply innumerable as will be seen in the Second Chapter. A man can generally perform the duties required of him to cross Bhūrloka (भूलोकः) and can begin his higher Sādhana in the next Lokas. It should not be meant that men in general can do this. On the contrary, it may be said that very few persons can reach even that stage while living in this Earth. They will still have to cross innumerable spheres in the next world. From what has been stated about the Upāsana of God and the Guṇa Sādhana it will also be seen that Satya Dharma wants us to take full advantage of this world for the practice of religion. In fact, this world is our cradle for the infinite progress in our eternal life. In short, Satya Dharma is not other-worldly or this-worldly. It is not इह सर्व्वम् i. e. it does not also consider this Earth as the only thing or all in all for us.

It will also be seen that the process of the worship of God and the Guṇa Sādhana is always gradual. Our spiritual progress is also gradual. We find the same thing in Nature. The gradual process is the order of the universe. Nothing happens here superseding this gradual procedure. The process prescribed in Satya Dharma is therefore natural.

It will thus be seen that these great souls of the next worlds must be very highly advanced in spiritual life and it is not possible for them to commit mistakes at least so far as the requirements of the men of this Earth are concerned. The reader will not please compare such things with the Spiritualistic experiences generally known in this world. In those experiences the mediums are generally of the lower order and souls of the lower region only of the next worlds come and speak through them. It may be said in this connection that many great men of this world received similar instructions on Satya Dharma in past ages through the great souls of the next worlds and became followers of True Religion. But Mahātmā Mahim Chandra and Mahātmā Guru Nāth were fortunate enough to be **Commanded** by God to preach His True Religion to the people in general of this world. It is superfluous to say that they were **seers** of God.

There are in this world men who do not believe in revelation or superhuman powers. Something has already been said on this point. It may be added that revelation does not mean that this religion has no connection with reasons. As already stated, Satya Dharma encourages the development of Jñāna and cannot and does not, therefore, ignore logic. It has also no quarrel with science. Satya Dharma, if really and properly practised, will enable the Sādhaka to realise many truths in course of time. None need be afraid of anything untoward in Satya Dharma which is pure and perfect. Nothing untrue can exist in True Religion. That will be contradictory. It is full of truths and nothing but truth. It may be noted here that spiritual advancement and supernatural powers are not the monopoly of any particular person and persons. They can be acquired by any one who cares to advance in spiritual life following the rules of Satya Dharma. In short, nothing is impossible where Brahmo Upasana and Guṇa Sādhana are strictly, sincerely and devotedly performed. In this connection a reference is invited to the reply to first Question specially the portions in pages 10, 11 and 12.

Guru.

Question VI :—Why is a Guru necessary as a Guide in the spiritual life of a Sādhaka ?

Answer :—If we think about the progress of civilization in this world, we will find that every successive generation gained much from the preceding one. In fact, every man leaves behind him something for his successor who is also capable of acquiring the knowledge of his predecessor. Beasts cannot transmit their knowledge to their successors who are also incapable of acquiring it. It is for this reason that they have not advanced in their knowledge. If what has been said about men be not the case, the present-day men would not have been a whit better than those first created. When that is the case, it is natural for us to learn something from men who have already walked in the path of religion and gained some experience in that field, as otherwise, no progress is possible in the spiritual sphere. It would have remained as blank as ever. What are the facts? We find that men actually learnt many things from their predecessors and gained much knowledge which they in turn imparted to their successors and we are now the possessors of much knowledge not only in the field of arts and science, but also in that of religion. Those, who taught men in various ways all these ages, may be called Gurus and those who have learnt from them, disciples. Even in the present-day world we cannot learn anything without teachers. The number of schools and colleges of various descriptions which are daily increasing all over the world, clearly show that there is not a single branch of learning which can be learnt without a teacher. If that be the case, it is not understood why there should be no teacher in the spiritual field. The law is the same everywhere and there cannot be an exception in the case of religion. It cannot be said that religion is as easy as water and no teaching is necessary and everything in religion can be automatically understood without any the least endeavour on our part as well as the least assistance from experienced persons. The contrary is the case. The truths about religion are very difficult to be realised. They cannot be demonstrated in a scientific laboratory. Phi-

osophy which is at the root of religion, is the most difficult subject. Its problems have so far baffled all attempts at final and clear solution. The religious Sadhana is also very difficult. Had it not been the case, the number of really religious men would have been too many instead of too few. Is it not, therefore, necessary that we should accept as our guide a man who has realised truth and who has personal experience of the ways of the spiritual life and therefore knows how best to travel in the true path and how to advance with the least possible trouble and also how to avoid pitfalls? He has himself walked in the ways of spiritual life and he will be able to give us necessary instructions about the things that are likely to happen in our way and to warn us against temptations, dangers and difficulties. Should we not then seek the help of an experienced man as our guide for our own benefit only?

In spite of this broad fact which is as clear as the noon-day sun, some are of the opinion that it is not necessary to learn anything from another person. God is within us and we are within Him. Why should we ask another person to teach and help us in matters spiritual? The only answer is that it is quite true that we are directly connected with God. But where is that realisation in us? Do we all see God? Do we all hear Him? Can we all discuss with Him for the solution of the very many problems of our lives? The generality of the people has no direct communion with Him. When direct vision (अपरोक्षानुभूति) of God will always be possible for a man, it may not be compulsorily necessary for him to learn anything from any other person. But until that stage is reached, we are bound to seek the help of a competent Guru who has already treaded over the path of religion and gained some considerable experience sufficient for him to guide others in the same path. In fact, some experienced person is indispensably necessary for helping us by instructions and guidance for the attainment of the aforesaid stage. The path is unknown and the journey is long and troublesome. Persons speak in different voices. It is not like a worldly experiment and highly advanced religious Sadhakas are not also as plenty as blackberries. It is, therefore, necessary to select a really

experienced man who is not a sectarian but a teacher of universal truths and quite fit to take charge of the spiritual life of an ordinary man.

It may be noted in this connection that there is in this modern age not a single educated man who has not learnt many things from good books which have flooded the world and there is not a single person who is really practising religion but has not received instructions from a person who has some sort of experience of spiritual life. Science has taught us many things about Nature. A religious man can, if he likes, apply such knowledge to his life, and try to learn many things about Nature's God, His worship and Guṇa Sadhanā. All these persons—authors of books, instructors and teachers of science etc.—are directly or indirectly doing the work of Gurus. We learn many things from men, women and even children as well as from lower animals. They are in a sense our teachers and may be called Gurus. We cannot thus do without a Guru.

A question may arise that we may be benefited by the study of books and Nature etc. Why should we then accept a particular person as our spiritual Guide? The answer is that there are many things in books and Nature which we cannot properly understand without the help of a competent teacher. The instructions contained in them are sometimes contradictory and only an experienced and highly learned teacher can rightly interpret them and show us the true path. If entirely left to ourselves, we will not be able to make head nor tail out of them and we will be sometimes misled by their contents. By this it is not meant that we cannot learn anything from books and Nature. They certainly contain many truths, but a competent teacher is necessary to properly interpret them to us. Books are sometimes written by men who have not sufficient experience of the spiritual life. They may belong to some sects and are naturally subject to some prejudices. They (the books) do not, therefore, always contain unvarnished universal truths. The thing is that we should pick up what is good and true in them and avoid their defects and this is not possible without a competent teacher who may as well be called a Guru.

Another objection against the acceptance of a Guru is that men are not infallible and whoever is accepted as a Guru, will also be fallible. Why should we go to one whose knowledge is not perfect and who is liable to commit mistakes? Our reply will be that it is quite true that none but God is infallible and a Guru must fall under the same category i. e. he is also liable to commit mistakes. But it does not necessarily follow that Guru will commit mistake at every step. If this objection is accepted as valid, it will logically follow that even a first-class first M. A. in different groups in English is not competent to teach ABC in Class I of a school. He is not also infallible.

The logical conclusion of such a proposition will be that all men are fallible and none can, therefore, teach an iota of truth. It has been assumed in the question that because a man is fallible, he must, as a matter of course, always commit mistakes in everything. In fact, those, who are against the acceptance of a Guru, actually and implicitly follow the instructions of some person or persons who gained some experience in the spiritual way of life and no such question is raised in their cases. Should we then think that the objection is against the word 'Guru'? Guru means one who by his instructions and others methods of guidance, removes the darkness surrounding the disciple. If that be so, the questioner accepts one or more Gurus. Where is then the difference? In the ultimate analysis of this question the conclusion is irresistible that none should learn anything from any one because everyone is fallible. If this conclusion is accepted, students should tell their teachers, sons their parents, young men to their elders that they have got nothing to learn from them as they are all fallible. In that case all educational institutions should be closed down and families and societies broken and the reign of chaos and confusion established. The thing is that a Guru may be rightly considered fallible but at the same time, he may be considered quite competent to teach us according to our requirements. No learning is possible if a student or disciple always thinks that his teacher or Guru is fallible and all his teachings are, therefore, full of mistakes. A man, who always entertains doubts about the sayings of a teacher, cannot learn

anything from him or successfully put those instructions into practice as his work will always be half-hearted. From what has been said above it will be seen that we are in absolute need of an experienced and competent Guru to teach and properly guide us in the path of religion. It is not likely that the Guru as conceived in Satya Dharma will always commit mistakes which will mislead us.

Guru is a man. We can come in contact with him, discuss spiritual problems with him and study his doings. If he is found to be really advanced highly in spiritual life, we will certainly be influenced by him and will accept his instructions as true. In this scientific age men are going to be atheists and agnostics. They do not bestow sufficient thoughts to find out whether the present atmosphere is good or bad and whether we should learn many things about God from science or from a Guru. If a Guru of our conception is accepted and his instructions followed, much of the poisonous atmosphere will be purified and the people in general will be religious-minded and believers in God. The life and teachings of such a Guru cannot but have the most salutary effect on the society. We people in general do not see God or hear Him. It is, therefore, necessary that we should seek the help of a godly man who by his life and teachings will be able to remove all doubts about God. Failure to accept such a Guru will have the pernicious effect of transforming the society into one of atheists or at most agnostics.

From what has been stated above it will be seen that none can deny the indispensable necessity of accepting a Guru as a teacher of religious truths. Another question may now arise. That is that we may accept a man as a teacher only. But why should we accept him as our spiritual guide? The reply is that our journey is long and difficult and through an unknown region. A responsible person is, therefore, necessary as our guide. Every one knows that disciples have some duties towards their Gurus, but nobody makes any mention of the duties of a Guru towards his disciples. They are very serious. The Guru accepts responsibility for the proper progress in the life of his disciple. This is a very serious task in all conscience.

and he will have to discharge his responsibility as properly as possible. His responsibility is greater than even those of parents for their children. Parents deal with persons who are naturally and intimately bound to them. But the Guru will have to deal with men who were strangers to him and not in any way connected with him by a natural tie. The task is most arduous and specially when his disciples fail to carry out his instructions in their lives. This does not, however, mean that the progress in the spiritual life of a disciple is the entire responsibility of a Guru. The disciple is himself entirely responsible for his progress and the Guru as helper will render necessary help in the matter. Guru's responsibility lies in helping and guiding the disciple in the true path. But all works in connection with the Upāsana and Guṇa Sādhana must have to be properly performed by the latter himself according to the instructions of the former. If the disciple goes astray or constantly fails to act up to the instructions of the Guru, the latter's responsibility ceases. This does not again mean that the latter will abandon the former like chaff, but he will like an affectionate father try his best to bring the disciple back to the proper ways of life. In short, the disciple will have to do everything himself and the Guru will be his great helper. Acceptance of a Guru does not mean that the disciple is exempt from the Upāsana as well as all his works in connection with the Guṇa Sādhana. On the contrary, he must devote more time and energy for those works than before initiation.

A Guru not only teaches his disciple but also renders much help in the worship of God by prayer and other subtle processes. All religions advocate the utility of the worship of God in a congregation of co-believers. Religious men also believe that the earnest prayer of a person for another bears fruit. We also know that this is done in every religious society. What is at the root of prayer in a congregation? Why is such prayer advocated by all great men of this world? Because that means helping one another in their prayer. Similar is the reason why a Guru can help his disciple through prayer. A Guru, who must be a seer of God and therefore highly advanced in spiritual life, and who considers his disciples as so many children of his, will certainly pray most earnestly for the removal of

obstacles in their path and for their spiritual progress in life. His prayers and blessings must, therefore, have some salutary effect on his disciples in the spiritual sphere. In short, he will act as a helper and guide in spiritual matters. Should we then voluntarily deprive ourselves of the benefit of such a greatly helping hand? Will it not be placing a bar on our spiritual progress?

From what has been stated above, it will be seen that there is no doubt about the necessity of a Guru whether as an instructor or as a guide. But the main point centres round the life of a Guru. Our conception of a Guru is that he should be above all a seer of God and all that it means. He should be a lover of God and a knower of God. He should also have sufficiently developed other attributes. He should be truthful in thought, word and deed. It is dangerous to select a Guru who is morally bad or greedy of gain, who does not know the truths about God and Guṇa Sādhana and who has got other disqualifications. As already stated, it is better to have no Guru at all than to have a hypocrite and an incompetent man as a Guru. Much difficulty lies in the selection of a Guru and the Sādhaka must try his best to select a proper one. Failure to do so will of course be a source of constant troubles all his life. We do not think that there will be any objection to the selection of a Guru of our conception. All objections generally advanced in this respect will be set aside, if a proper Guru is selected. We should, therefore, accept a proper person thoroughly experienced in the worship of God and Guṇa Sādhana as our helper and Guide.

We have so long said something about our endeavour to select a proper Guru. But the main thing is that the Sādhaka if he is earnest about leading a religious life and sincerely anxious to have a Guru as a teacher and guide, should also earnestly pray to God for a proper Guru. God is all-in-all in spiritual life and if the prayer of the Sādhaka is sincere and earnest, it is expected that his prayer will be granted and he will be able to be initiated by a proper Guru. In this connection, the reader will please go through what has been written about a Guru in pages 82 and 83.

There are some persons who go to the other extreme. They have such a blind faith in their Gurus that they do not hesitate to worship them (Gurus) as God. This is also very very bad and this practice has given rise to the creation of the Avatars (incarnations) of God in various forms. This is far from truth and it amounts to belittling God. It must, therefore, be condemned by all right-thinking men and well-wishers of the society. Whatever is done in the religious field, truth must be placed above all and nothing should be done which goes directly or indirectly against truth. Truth is uncompromising and no amount of Bhakti for such a great man can possibly compensate the damage done to the spiritual life by the aforesaid practice. "गुरोरेव परब्रह्म", "मद्गुरुः श्रीजगद्गुरुः" and similar expressions are strongly against truth and they have gone a great way to hide the real truth from the Society. We must remember that nothing is above truth. Something has already been written in this connection.

The final question will be as to how the primitive men could know the truth about God and Guṇa Sadhanā without a Guru. They were all innocent of such things. If they could do without a Guru, why should we not do without any such guide? Our reply will be that it cannot now be ascertained how many generations were necessary for some men to know something about God. The sciences of Geology and History teach us that the primitive men could gradually discover various laws of nature and hence there were different ages called stone age, iron age etc. The progress was very slow as they had no adequate guidance from their predecessors and they had to learn everything themselves through nature and their own immature experience. The acquisition of the knowledge of God must have also to go through a still slower progress. But the present-day men are not required to go through the same tedious and laborious process for procuring the objects of food, raiment and other necessities of life. They are still more unwilling to spare so much time and energy and wait so long to find out the truths about God. The troubles and difficulties in all matters inherent in the primitive age are not now necessary as we can utilise the knowledge left by our predecessors to our best advantage. If we contrast the condi-

tion of the very first batch of primitive men with that of the present generation, we will be struck with wonder at the tremendous progress the world has made since then. This is due, as already stated, to the acquisition of the knowledge of our predecessors without which we would have been reduced to the position of primitive men. We can thus see that a man can know God and rise in his spiritual life even without a Guru. But that will take so much time and labour that the present generation of men cannot think of. It is well known to us that the modern man in spite of the very many advantages available to him, is not willing to spare his time and energy for the religious purpose. Will he then be willing to work so hard as a few primitive men did? It must be noted here that all primitive men did not strive for acquiring God's knowledge. It should also be noted that the health of primitive men was excellent and they were by nature hardy and could face any amount of trouble and hardship. We cannot, therefore, do without a Guru. If his services are dispensed with, the result will be irreligious life throughout the world. Religion is at ebb now and whatever little work in this connection is seen here and there, will be stopped for ever.

The following example will show how a man will fare in his religious life without a Guru. Some people of Central India heard about the Mānasa Sarovara. But they did not know where it is situated, far less the straight route to that place. They were anxious to see the place, the beauty of which was described to them in enchanting terms. They, therefore, formed four batches and each of them started in one direction. Those, who went east, west and south, had either died in the way owing to the troubles they suffered from in unknown places or abandoned their travels shortly after experiencing insurmountable difficulties in unknown regions. They could not possibly find out the desired place which lies north and not south, east or west of India. Many of those, who went northward, also died owing to the extreme difficulties of journey and rigour of climate they suffered from, when trying to cross the Himālayās. One or two persons might have been fortunate enough to reach the Mānasa Sarovara owing to the unprecedented patience and determination

on their part to reach the goal and the formation of their hardy bodies which can bear any amount of fatigue. Our questions will be :—

Whether we should follow the method described above so far as our religious Sadhana is concerned ?

or

Whether we should take full advantage of the experience of those who have travelled over the path and have been fortunate enough to see God ?

There is no doubt that the verdict will be in favour of the second proposition. None of the present generation is either fit or ready to suffer so much troubles and inconveniences like the primitive men for the sake of religion. It is not also understood why we should take so much trouble for that purpose when we are not willing to do so in respect of comforts and amenities of the material world. We do not think that there is in this world any man who is willing to go back to the primitive age and to secure by his own unpaid toil and labour such happiness not to speak of reaching the goal of religious life. Above all, why should we take so much unimaginable trouble and anxieties when we can walk in the right path with the help of a Guru and thus minimise the time and energy required for the purpose ? We should also remember that the primitive men could not acquire the knowledge of God in a generation. In fact, many many generations had to pursue the matter before they could get some knowledge about God. The acquisition of the knowledge of God is far more difficult than that of material objects. It is well known that primitive men had to pass through many generations before they could get sufficient knowledge about food, raiment, house-building etc. If that be so, it can be easily gathered that they required far longer time to acquire the knowledge of God. It is impossible for the present-day men to undergo so much hardship for acquiring God's knowledge with their temperament and bodily condition. If one still chooses to do so, much of his work will remain incomplete in spite of his best and honest endeavour to perform it fully and satisfactorily. It will thus be seen that the advance in our religious life in the

right path without a proper Guru is extremely impracticable though not impossible. We should, therefore, accept a proper Guru as our teacher and spiritual guide. It may not be out of place to mention here that Satya Dharma can declare in clear terms that man can acquire God's knowledge simply by the deep study of Nature i. e. a man can rise from Nature to Nature's God. But it is not at all practicable for the present-day man to do that for the reasons stated above, nor is it necessary at all for him to do it in the face of great and invaluable books left by experienced men as well as the highly advanced souls in this Earth.

Even if it is assumed that a Guru may unintentionally commit some mistakes which may mislead his disciple, it must be said that to err is human and we must make some allowance for that. All works will come to a standstill if we do not accept this principle. The number of such mistakes must necessarily be very small in comparison with those the Sādhaka will commit at almost every step, if he is left to himself to decide his own methods of the Upāsana and Guṇa Sādhana as well as his own solution of the most intricate problems which are too many to be enumerated and which he will have to face during his long journey to and through an unknown region. It must be noted here that he will not also be able to accept the instructions and truths contained in good books—religious and philosophical—as infallible because their authors are also men and therefore liable to err. The Sādhaka himself is also a man and he cannot, therefore, be infallible. He may also commit mistakes in his decisions. Where does he stand then? Guru is fallible, books are fallible and he himself is fallible. He cannot, therefore, rely upon anything for the advancement of his spiritual progress. His work in this direction must necessarily be half-hearted and he will not get full benefit of his Sādhana. Religious Sādhana is a very delicate matter and it is compulsory for him to have implicit faith in the path adopted by him and it is for this reason that the following truths have been accepted by all religious Sādhakas.

(1) विश्वासी धर्ममुलं हि (Faith is the foundation of religion).

(2) भविष्यतीति विश्वासः सिद्धेः प्रथमलक्षणम् । (The faith that the method adopted shall succeed, is the first sign of success). It should be noted here that half-hearted work has no place in the spiritual field. What a Sādhaka has to do, must be done with all his mind, all his heart and all his soul. Success will then come to him easily and not otherwise. God observes the workings of our mind.

As regards the study of Nature, it may be said that to realise truths from the Nature independent of any assistance from the experienced men is not a very easy task. There also the Sādhaka will commit very many mistakes which will mislead him. The result of both these experiments will, therefore, be worse for him. The question will now arise whether we should commit mistakes at every step or accept a Guru and thereby reduce the chances of mistakes and consequent misguidance to the minimum. The reader will judge for himself what to do in the matter.

Still another Question. From what has been said above it may be reasonably admitted that a Guru is necessary as a teacher and guide in the spiritual field. But what do we see in practice? Gurus are indiscriminately selected and they are not seers of God and are not even advanced in spiritual progress. The reply is that it is quite true that Gurus generally accepted by the people of this world are not always quite fit for that high position. But that should not be taken as an excuse for refusing to accept the truth about Guru. The thing is that we should reform the society by preaching the truth but we must not abolish the indispensable institution. There are very many defects in the society so far as this institution is concerned and the question under discussion arises owing to them. There are innumerable cases of incompetence of Gurus, their greed for cash and kinds and many other undesirable matters. But that should not be exploited against the truth that a Guru is indispensably necessary for the advancement in spiritual life of a man. What is necessary is to reform the society according to Satya Dharma which does not advocate the acceptance of an incompetent Guru.

From what has been said above it must not mean that a Guru is above or equal to God in any respect. The expression गुरुरेव परब्रह्म (Guru alone is God) has done immense harm to the society and is the cause of so many incarnations of God. Guru is after all a man. He had his failings, but he has risen to his present height through Brahmo-Upāsana and Guṇa Sādhana and as such he has a very high place in the society as well as in the hearts of his disciples. He is the best instructor and guide of the disciple who has received invaluable help from him in various ways. He (the disciple) must, therefore, be sincerely grateful to him and love him with reverence. A Guru has a very high place which none else has in this world so far as his disciple is concerned. He is showing and will show his disciple the way for the fulfilment of the mission of his life and guide him always in the right path. Such a person cannot but be the object of immense Bhakti of the disciple.

We have said very little about Satya Dharma which is the religion not only of this world but of the almost unlimited universe as well. We are most humble followers of this great religion which cannot be fully described even by the highly advanced men of this Earth. We have touched only the fringe of the matter and said something about the fundamental points which require elucidation from the Satya Dharma angle of vision. These are only a very small fraction of what should be said about Satya Dhárma. The reader will kindly remember that the title of the book is "A B. C. of Satya Dharma and its Philosophy". The account must necessarily be very brief and elementary.

We are now going to say something about the philosophy of Satya Dharma which will also be a brief survey. The reader may go through the literature of Satya Dharma already published. A big volume on the philosophy of Satya Dharma has already been written in Bengali, but it has not yet been published. The reader will be able to know far more on the subject when the book is out.

ॐ

तमीश्वराणां परमं महेश्वरं
तं देवतानां परमञ्च दैवतम् ।
पतिं पतीनां परमं परस्ताद
विदाम देवं भुवनेशमीड्यम् ॥

(श्वेताश्वतरोपनिषद्)

CHAPTER II

GOD

Question VII.

From what has been said in the first chapter it is seen that God is all in all in religion. But what is the proof regarding the existence of God ?

Answer :—The subject is a vast and very difficult one. Before discussing it we like to say something by the way of introduction.

The empirical logic is entirely based on facts we find in the universe. That logic cannot go beyond our crude experience. It cannot possibly, fully and satisfactorily deal with God and spiritual matters. God is not matter though He is in the matter. We are, therefore, required to take full advantage of our varied and wide experience of this world as well as to take shelter under transcendental logic, when necessary, in order to understand anything about God and His attributes. By transcendental logic we do not, of course, mean any such logic of any particular system of philosophy. What has been said above should not be taken to mean that empirical logic is worth nothing, but that it is very much limited in its scope so far as God and spiritual matters are concerned. God is All-

Knowledge or rather He is Knowledge itself. He cannot, therefore, be chaos and confusion. They cannot possibly go together with perfect knowledge. He must have most sound and perfect reasoning for all His actions too. We shall have to find out those reasons for the solution of all problems. The empirical logic is but a glimpse of that great and perfect logic. As God's knowledge is the only source of our limited and imperfect knowledge acquired through our limited consciousness, so the transcendental logic is the source and empirical logic is but a glimpse thereof. We should try to grasp as much as possible of that grand logic. Everything in the universe is limited. It is, therefore, no wonder that the empirical logic should fall under the same category i. e. it is also limited in its scope. Everything of this world has some source behind it. The empirical logic must, therefore, have some source and that is the transcendental logic or God's knowledge.

In explaining a thing we compare it with another similar in character to the former and this enables us to sufficiently describe the thing under discussion. But there is nothing in this world which is equal to or even approaching God and His attributes. It is for this reason that God can not be fully described in terms of material objects. God cannot also be seen with our eyes or otherwise felt by other senses. Had it been possible, we could put forward arguments like science. God cannot also be known even by our mind.

One may now question why then this talk of God who cannot be known even by the mind. To this our reply is that God cannot, of course, be realised by the mind, but ordinary mortals to understand something about Him, must have recourse to constant meditation about God.

Paramarṣi Gurunāth says

अचिन्त्यं चिन्तनीयं सद्भिरेकाग्रमानसैः ।

(God is unthinkable but good men should think about Him with the concentration of mind).

There may be a seeming contradiction in the statement but in reality there is no such thing. There is no doubt that the mind has no power to know God in the proper sense of the

term knowledge but still it should meditate upon God with what little glimpse of knowledge it can acquire through experience and the teachings of wise men. If this is done, a man can certainly get a glimpse of his one or more attributes. Why and how can such a man obtain a glimpse of God? Because by meditation and other religious practice his mind becomes pure and fit to receive reflection, so to say, of God's attributes. He will then understand how to arrive at the truth (Tattva) with the help of the empirical and transcendental logic. Let us see what Paramarṣi Guru Nāth says on this point.

त्रिगुणात्मिका बुद्धिके सत्त्वमयी कर, मनके स्थिर ओ एकाग्र कर एवं अहंकारेर
असारता धारणा कर, तवेइ देखिते पाइवे ये सत्त्वमयी सुतरां स्वच्छ बुद्धिते आत्मस्वरूप
प्रतिबिम्बित हइवे, तखनइ स्वरूपावस्था लाभ करिवार जन्म प्रयत्न उपस्थित हइवे ।

i. e. the sattva part of Buddhi (intellect) which is composed of three Guṇas (Sattva, Rajas and Tamas) should be increased and should have preponderating influence. The Sādhaka should concentrate his mind and make it calm and quite, should realise uselessness of pride. He will then find that the soul has been reflected on the Buddhi which is full of sattva and therefore transparent. He will then naturally take every possible care to attain his essential nature (स्वरूपावस्था). God can only be seen by the embodied soul and not even by mind. Let us quote here two slokas (stanzas) from the Dakṣa Samihitā :—

बहिर्मुखानि सर्वाणि कृत्वाचाभिमुखानि वै ॥

सर्वेन्द्रियग्रामं मनश्चात्मनि योजयेत् ॥

सर्वभाव-विनिर्मुक्तं क्षेत्रज्ञं ब्रह्मणि न्यसेत् ।

एतद्ध्यानञ्च योगश्च शेषाःस्यु प्रन्य विस्तराः ॥

English translation :—

Direct all the senses which are all concerned with the outward things of the world, into the mind and the mind into the soul. Thus becoming free from all thoughts, direct the soul into the Supreme Soul. This is meditation (final stage of meditation), this is Yoga (union with God). Everything else is merely increasing the volume of a book.

Let us also quote two more Mantras from the Upaniṣads.

यच्छेद्वाक् मनसि प्राज्ञस्तद् यच्छेज्ज्ञानआत्मनि ।

ज्ञानमात्मनि महति नियच्छेत्तद् यच्छेच्छान्त आत्मनि ॥

(Kāṭha—3/13)

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेदव्यं शरवत्तन्मयो भवेत् ॥

(Mundaka—2/2/4)

English translation :—

The wise man should direct his speech into the mind, mind into Buddhi (intellect) and Buddhi into the embodied soul and the soul into the blissful Supreme Soul.

Pranava (Om̐kāra) is called bow, the embodied soul the arrow and God the aim (target). The Sādhaka should shoot his soul into Brahmo with concentrated mind and be entirely within Him just like an arrow into the target.

In this connection a reference is also invited to the mantra quoted at page 87. There are many other similar mantras in the different Upaniṣads.

Let us now see what Principal Stephen says in this connection :—

"Some metaphysicians, e. g., Plotinus and Schelling, however, have maintained that even man may acquire the power of rising above the limitations which produce sense consciousness and of becoming directly conscious of himself as a free self evolving creative power identical with or a function of the Absolute and many mystical thinkers have claimed the same power. The idea has been a favourite one also with some poets, e. g. Wordsworth and Tennyson".

It will thus be seen that in the process of God's realisation we shall have entirely to forget the body. Even the mind is merged in the embodied soul when he can see God—the Supreme Soul or Paramātmā i. e. Alone alone can see Alone. How can the mind be merged into the soul? The special characteristic of mind is its fickleness. It is always flying hither and thither like a mad man. If this defect is entirely eliminated, the person becomes Dhīra and Achanchala—calm

and tranquil and this leads to the merging of the mind into the soul by the grace of God. A calm tank and not a disturbed one can properly reflect the sun. Similar is the case with us. We cannot possibly receive the reflection of God's attributes when our mind is ruffled by thousand and one thoughts on various matters.

There is another reason why the embodied soul and not our senses of the body and even our mind cannot see God. We are aware that a learned man and not an illiterate one can properly understand another learned man. Again a mathematician, but not even a poet, can properly understand another mathematician. An Engineer can properly understand another Engineer, a Scientist another Scientist and so on. Why this is so? Because they possess similar qualifications. In the same manner the embodied soul alone possesses attributes similar to those of God, but not so is the case with bodily senses or even with the mind. They are wholly or partly material. We should remember that mind minus the reflection of the attributes and powers of the embodied soul is nothing but matter i. e. the brain only. It is for this reason that mind cannot see God. More about it in reply to Question XXIII.

It may be argued that the mind is in reality partially spiritual. It is not understood why it cannot realise God. To this our reply is that the mind of ordinary mortals is full of impurities and hence it cannot even clearly and properly reflect God's attributes, not to speak of seeing God. But when a mind becomes pure, it can get a glimpse of them. The power of reflecting attributes increases with the clearance of the mind of its impurities as well as the increase in its calmness and tranquility. We should remember that mind is a mixture in which matter, a transformed thing (Vikṛta Padārtha) preponderates. It cannot, therefore, go beyond receiving a glimpse of God's attributes. To see the reflection of a thing is not the same as seeing the thing itself. In this connection, a reference is invited to the quotation at page 113. It will be seen that mind can only receive reflection of God's attributes under certain circumstances viz. purity, tranquility and absence of pride in the mind. But even then it cannot realise God. The main

Instruction given by the Upaniṣads for knowing God is Śravaṇa (listening with regard), Manana (Analysis of what one hears) and Nididhyāsana (Deep meditation). It will thus be seen that though the mind is incapable of knowing God, one should make every endeavour to think about Him, however imperfect that work may be. It will be easier to think about His attributes.

There is another difficulty—the difficulty of language in the way of proving the existence of God. Every language of this Earth is imperfect. They cannot fully express even the ordinary feelings of our heart. They are far more incapable of giving full expression to matters about God and His attributes. It is for this reason that God is called Anirvācya (Inexpressible by words) i. e. God can only be partially and not fully described or rather a mere glimpse of God can be expressed by words. Even the seers of God cannot fully describe what they realise about Him. This is due among other reasons to the imperfection of language as also to the want of anything like Him in this universe in comparison with which they can make others understand Him even partially. In short, the seers of God can feel the experience, but they cannot describe it fully just as a dumb man can feel the exquisitely sweet taste of a sweet thing but cannot possibly express it except very feebly by gestures alone.

There are some philosophers who resent any inference or analogy about God from men or Nature and call it anthropomorphism, as if they (men and Nature) had come from somewhere else than God. Both embodied souls and the material universe have come from God and God alone*. The product must contain something of the original, however largely transformed it might have been in the process. The product must also bear some impressions, however faint they might be, of the hands of the maker. He cannot entirely efface Himself from the things made personally by Him, specially when it is made with his own material. Similar is the case with God Himself. He is the material and efficient causes of

* This will be proved afterwards vide replies to Questions XIII & XV.

the universe. He has not, therefore, entirely effaced Himself from Nature. On the contrary, All-Wise God created Nature in such a beautiful manner that man will be able to know something of Him by the study of Nature alone. As stated before, there was no spiritual guide or any kind of religious teachers or philosophical and religious books for the guidance of the primitive men when they came to this Earth. Nature was their only guide, their only teacher. Whatever they learnt, they did it from Nature and Nature alone. They left to their successors the knowledge they gained through experience with Nature and by similar gradual process as well as by meditation they acquired the knowledge about God and spiritual matters and civilized men are now the possessors of that rich heritiage. They are also adding to the wealth of that knowledge. But they now acquire spiritual knowledge less from Nature than from books and other kinds of teachers and guides. In Satya Dharma a necessary qualification for initiation is some knowledge of Nature. God has written his own descriptions in Nature with His own Infallible Hands in unmistakable but very difficult terms; and we should study them diligently and thoroughly and we are sure to acquire some knowledge about Him. There were many who became rich in spiritual knowledge through the study of Nature. There were others who became highly inspired by the beautiful and wonderful objects of Nature. Why should we then neglect to study Nature and fail to apply the result in our enquiry about God? An embodied soul is in essence (स्वरूप) God Himself, but it appears to be extremely small owing to its encasement within a body. An embodied soul can never attain perfection and become one with God, i. e. so long as the soul remains encased in a body, there cannot be a perfect expression of what a living being is in essence (Swarūpa). It has also been stated before that God's attributes are also reduced to their infinitesimally small fractions owing to the encasement of the soul within a body, i. e. those attributes when expressed through the mind and body are reduced in power in proportion to the nature of the body concerned, just as sunlight though white assumes different colours when seen through the coloured glasses of different kinds. It is, therefore, certain that the attributes of men though highly

and deeply adulterated and extremely reduced in strength, have a little of the attributes of God. It will not, therefore, be wrong or logical to say that God is Love itself, i. e. His love is infinite, pure and perfect, because we see love in man though in an adulterated and in a very limited condition. In other words, we may infer the existence of love in God from that in man. Whenever an analogy or inference about God is drawn from man's attributes, the fact that they are always extremely limited while those of God eternally infinite, pure and perfect, should always be borne in mind. If this is done, there cannot possibly be any cause for complaint on the score of anthropomorphism.

Anthropomorphism according to the Chamber's dictionary means :—

"Representation of deity in the form of man or with bodily parts : the ascription to the deity of human affection and passions."

We fully agree that this sort of description of God is entirely wrong. From what has already been said about Satya Dharma, it will be seen that it is against idolatry in any shape or form. All kinds of bondages and impurities must first be removed entirely from the mind before a man becomes fit to see God. Such a God cannot possibly have passions, blind and adulterated affection and impurities such as we see in man. That does not, however, mean that God has no love, no mercy, no knowledge, perfectly pure and simple, but not adulterated and alloyed ones. This should not, therefore, prevent us from drawing inferences from men and Nature. But we must always be on our guard to see that adulterated and limited attributes of men are not taken as God's attributes. Nay, no man, however high his spiritual attainment might be, should be regarded as his equal or His incarnation. Man must always fall far below Him in every respect. His (God's) attributes are eternally pure, perfect and infinite. In short, they are always incomparable with anything in man and Nature. We draw inference or analogy from men simply to obtain glimpse of the idea of his perfect attributes. Analogy regarding God and His attributes can never be perfect. If we can scratch the attributes of man and make them entirely free from all

adulteration, all alloy, all impurities, all imperfections, we can then understand what God's attributes are. But is this possible, born and brought up as we are? So we need not be afraid of anthropomorphism, if we draw any inference from men. As from Nature, we can learn many things from men also. Men are our fathers, men are our guides and men are our teachers. How can we forget all about them? If we do so, should we not be guilty of entirely ignoring the best material God in His Kindness has provided for us to make acquisition of His Knowledge comparatively easier for us?

There is a saying that analogy is no argument. It may be true to some extent in respect of material objects. But it cannot fully apply to God, His attributes, and His actions. Why? Because God is Ekamevādvitīyaṁ (One without a Second) and the substance of the material universe is God's Abyakta Swarūpa and the living beings are in essence God Himself. He is the material and efficient causes of the universe.* Everything is, therefore, a part, however insignificant it might be, of God. An ounce of blood of the worst part of our bodies, when examined, can tell us what the nature of the blood of the entire body is. Similarly the analysis of a tiny plant can lead us ultimately to its Author. The proviso mentioned before should always be kept in mind whenever an analogy is drawn between God on the one hand and men and Nature on the other. If this precaution is taken, there will be no harm and there cannot be any harm in drawing such analogies.

As regards material objects also it may be said that in explaining their nature, we shall always resort to analogies to make it clear to the reader. We cannot entirely avoid them. It should be noted here that we must adduce strong reasons to solve the problem and analogy will help us to be convinced of the truth of our conclusion. We shall not entirely depend upon analogies alone.

The Bible says that "Man is made of the image of God." This is true. The soul of man is in essence (Swarūpa) God Himself and His attributes have been reduced to their smallest

* All these tattvas (truths) will be proved afterwards.

fractions owing to its encasement within a body.* The result is that a man is reduced to a mere faintest glimpse of God in all respects with thousand and one defects and evil propensities i. e. though every embodied soul is in essence God Himself, yet in his actual life he is but an infinitesimally small fraction of God or in other words, man in actual life is but His image of the faintest type with defects all round. With the advancement in the spiritual life of a man, however, the image will be less and less defective. If this is so, we do not see any harm in drawing inferences and analogies about God from men with, of course, this proviso that utterly defective man should on no account be identified with Perfect God. It will not be out of place to note here that the above-mentioned saying of the Bible refers to the man in actual life, but not to the soul of man abstracted from his body and mind. For the Soul thus abstracted is God Himself. His appearance as embodied souls will be explained hereafter.

The science depends entirely upon matter and its laws. The empirical logic also has no other basis. One may say that it (science) accepts mental laws also. But we should remember that mind is made up of matter and spirit as already stated. It is for this reason that Psychology is called the most imperfect science which can deal with only a portion of the mind. Empirical logic does not also fare much better. It can not possibly deal with the laws of the soul in a perfect manner.

Whatever is done in the universe is being done according to the procedure adopted by God in creating the universe. We see that when a man wants to create something, he requires two things, one of which is the material and the other his own will or action. Two things are always necessary to create something. Why is this so? Because God also created the universe with His Abyakta Swarūpa as the material cause and His own Will as the efficient cause. Had he done the work only with His Will-Power, we also could have created things with our will-power only without any material. Similarly all things are done according to the procedure adopted by Him. It may be seen in this world that the artificial objects made

*All these tattvas (truths) will be proved afterwards.

entirely after the pattern of natural ones last the longest. In fact, all artificial objects, all plans and designs are made more or less according to the natural ones or the combination of some similar things in Nature. There is a Bengali saying "Jāhā nāi Bhānde, Tāhā nāi Brahmānde," i. e. that which is not found in our bodies, cannot be found anywhere in this universe, i. e. our bodies are so many miniature universes. This means that our bodies contain the samples of all objects of the universe whether artificial or natural. This shows that God's process of working in the universe is copied by us and there is no other alternative. It will not, therefore, be wrong if we conclude that God has created the universe with a material cause because we see that artificial things are always made with some material by some makers. We should not, therefore, be accused of anthropomorphism, if we try to go from Nature to Nature's God.

It may be further said that all our empirical knowledge is the result of the criticism of our experiences with men and Nature. If we entirely ignore such knowledge, our mind will be reduced to a perfect vacuum and we shall stand nowhere. All discussions on any subject must directly or indirectly point to our experiences with men and Nature and we cannot and should not dispense with them. It is all the more difficult when the subject we are going to deal with, relates to someone who is unseen and unknown to ordinary mortals as we are.

It is an admitted fact that some philosophers and atheists want to be convinced of the existence of God by arguments according to the empirical logic. But it is also well known that it (empirical logic) is based on the criticism of our experiences with men and nature. If this is so, will it not be contradictory to say that everything concerning man and Nature must be shunned in adducing arguments on the subject? The situation then comes to this: We want the problem to be solved by the criticism of our experience with man and Nature, but at the same time, we must not listen to arguments based on those very experiences as that will amount to anthropomorphism. The reader will kindly see that that amounts to saying "Prove the existence of God, but you must not open your lips". How

this is so ? Because the opening of our mouth means inferences, analogies, authority and testimony from men and Nature. Not only that. We cannot even think without thinking about men and Nature. The reader will judge where we will stand then.

Even in ontological argument we cannot entirely efface the idea of man and Nature. On the contrary, we shall have to discuss about our thoughts in their various aspects. When it is not at all possible to do away with man and Nature entirely, we may take as little as rationally possible from them with the proviso already mentioned. As already stated, analogy is not the only means by which we can prove the existence of God.

It will not be out of place to mention here that there are some absolutists who are not willing to credit their Absolute with knowledge even. Because consciousness means according to them acting and reaching upon something other than self. The denial of knowledge to God is in this case due to the analogy of man's consciousness. Is it not then a case of taking shelter under anthropomorphism ?

It is not possible to adduce positive arguments in support of the existence of God exactly in the same manner as the scientist would do in the case of production of water by the Chemical combination of H_2O . God can be seen by the highly advanced spiritual men but He cannot be shown by laboratory experiment. So we will have recourse to inferences as well as authority and testimony of the seers of God. We shall accept their arguments which are rational and reject others which are irrational. We must not neglect empirical logic, but that should not be our only guide as empirical logic like other things of the universe is not perfect but very much limited. It is not also absolutely correct. In the present age, emphasis is laid on inference in the philosophical discussion. We have also adopted that course, although we have not discarded authority and testimony. In fact, the solution arrived at by inference, authority, testimony and analogy jointly and severally cannot and should not be set aside simply because there is a notion that the existence of God cannot be proved by arguments.

In concluding this introduction it may be said that truths (tattvas) which have not been proved by sufficient evidence in this reply to the Question under discussion, will be proved afterwards in their proper places. In fact, we shall try our best to satisfactorily prove every point by necessary arguments. We shall try to avoid repetition as far as practicable without seriously affecting the discussion.

Let us now come to our point viz. proof regarding the existence of God. Every artificial thing viz. the table before us or the pen in our hand has some author behind it. Nothing is constructed automatically without the active help of the author. The universe is also an object. It must have been created by somebody and that somebody is God Himself. It did not and could not come into existence automatically all on a sudden out of nothing and without an author. The materialistic theory of creation as advocated by atheists is in the ultimate analysis reduced to chance alone. Let us see what the famous scientist Sir James Jeans says on the point :—

“Now the odds against the present division of the total energy of the universe into atoms and radiation being fortuitous are, as it happens, precisely the same as the odds against the universe having reached its final state : indeed the mathematical specification of a fortuitous state is precisely the same as that of a final state and this enables us to dismiss the fortuitous conception of the universe as being entirely out of the question. Everything points with overwhelming force to a definite event or series of events of creation at some time or times, but infinitely remote. The universe cannot have originated by chance out of its present ingredients and neither can it have been always the same as now. ’

(P. P. 55-56 of E. O. S., The Wider aspects of Cosmology).

It is peculiar that atheistic scientists are ever ready to depend upon mere chance than upon an author although we always see that no action is possible without an actor. In this world we do not see anything being created by chance. There is no such thing as chance here in this world. It is still more strange that they do so in spite of the fact that they advocate the theory of cause and effect as well as that of gradual process in the creation.

Even if it is admitted for argument's sake that atoms came into existence by chance, it must be said that the unconscious matter full of ignorance could not possibly have created, preserved and conducted the universe with mathematical accuracy. It could create only chaos and confusion. No work whatsoever involving knowledge could be done by it, not so speak of the wisest work of creation and preservation of the universe. A perfect idiot, though a man, cannot be a Newton or an Einstein. He can only create confusion, but he cannot methodically do any work involving knowledge. How can then perfectly unconscious matter create, preserve and conduct the universe in the wisest manner possible? Matter is subject to the law of inertia. It cannot make any use of its power independently by itself. An intelligent and powerful person is inevitably necessary for the exercise of its power. That Person is in the ultimate analysis God Himself Who is All-Knowledge and All-Power. From a persual of the third chapter of the Kena Upaniṣad we shall see that the unconscious matter has no absolute power of its own to act independently.

All the powers we see in living beings and in material objects really belong to God and God alone and they (powers) are mere expressions in them (beings and material objects) according to the will of the Providence to fulfil the purpose of His creation.* Everyone and everything draw their power from the only fountain source of energy viz. God and from nothing else. Even the Godless Sāṅkhya Philosophy felt the necessity of a Puruṣa (Embodied Soul) and was not satisfied with only unconscious Prakṛti (Combination of Sattva, Rajas, and Tamas). We can, therefore, come to the inevitable conclusion that the Creator and Presever of the universe must be an All-Powerful and All-Knowing Person. Our innate knowledge will also declare in unequivocal terms that nothing without knowledge can create and preserve the universe. That Knowledge is God Himself.

Every material object has got two causes viz. material and efficient. Chance is nothing. Even if it is considered to

* The purpose of creation has been dealt with in reply to Question XI.

be something, it cannot possibly have any substance, nor is it an object having consciousness, intelligence or will-power. It cannot, therefore, be the material and efficient causes of the universe. Chance can not, therefore, wisely create, improve and maintain it. We cannot construct an artificial object such as a table without wood as its material cause and the carpenter as the efficient one. Similarly the universe could not have been created without God's *Abyakta Swarūpa* (unmanifested attribute) as the material cause, and His own Will-power and therefore He Himself as the efficient cause. It comes to this that nothing can be created without these two causes and that God Himself is both these causes. In this connection, a reference is invited to paras 2/6—7 of the *Taittirīya Upaniṣad* and *Sūtra* *आत्मकृतेः परिणामात्* (1—4—26) of the *Vedānta Philosophy*. It will be seen that it is clearly shown there that God is both the material and efficient causes of the universe. If this conclusion is not accepted, we will have to assume that there was one law at the initial stage of creation and another afterwards. This is not possible. We do not find that chance creates any new material object now without those two causes. The assumption will, therefore, fail since scientists themselves declare that the laws of the material universe are immutable and there cannot be any change in those laws. We see order and not chaos and confusion in the universe. Even mathematical laws apply to it. Mathematics is the most exact science. We, therefore, clearly see the Hand of Wisdom itself behind the creation, preservation and destruction. That Wisdom must be God Himself.

We see that every material object is subject to the laws of origin, growth, decay and destruction. If we think of this Earth, we shall find that she had a beginning. She has grown into the present condition after millions of centuries. She will suffer decay and in the end will be destroyed. Things which have beginnings must have end also. Similar must be the condition of other planets. The sun is also subject to the same laws, i. e. it had a beginning and growth. Scientists say that the sun like the Earth came out of another bigger sun *parārdhas* of centuries ago*. We are also told by the Scientists

* *Parārdha* is a quantity equal to 10000000000000000 (17 zeros after 1).

that the sun is losing its weight. There is, therefore, no doubt that it will be destroyed parārdhas of centuries hence. If we go on in this way, we shall find that each of the innumerable stars, big or small, must have a beginning and an end. It might be that they came into existence and would be destroyed parārdhas of parārdhas of centuries hence. We can, therefore, justly infer that the universe which is but a material object and which is the aggregate of all the suns, moons, planets and stars, is also subject to the same laws. It must, therefore, had a beginning and must also have an end.* It has already been seen that chance cannot create the universe. It is also impossible to think that all the processes of creation, preservation and destruction are performed by unconscious and unintelligent matter without an intelligent author having the will-power behind them. We must have, therefore, to think that some Intelligent Being possessing infinite knowledge and infinite will-power, is behind all these works. That Supreme Being is God Himself, the possessor of infinite attributes and infinite powers.

A reference is also invited to what Dr. John Caird says in his Introduction to the Philosophy of Religion. It will be seen how ably he refuted the materialistic theory of creation

In the Vedās we find that a Rīṣi after looking to the starry sky exclaimed :—

“किमियं सृष्टिकर्तृका, नैतत् सम्भवति ।”

(Is this creation without an author? No. That is not possible).

It will thus be seen that the inference of a creator from the creation was made long long ago. It cannot be said that the inference is illogical.

The word creation comes from the word 'to create' which is a verb. Therefore it must have a nominative. The universe is an act. Therefore it must have an actor. The universe is an object. It must, therefore, have a subject. There is no such thing as a verb without its nominative, act without its actor or object without its subject. Therefore God is the

* This point will be discussed in reply to Question IX.

creator of the creation, actor of the act called universe and subject of the same object.

In the Chhādogya Upaniṣad (6/2/1—2) we find that Rīṣi Āruṇi told his son that the universe could not have come out of nothing. It must have come from God. We never see anything made out of nothing in this world. Had it been possible, no material would have been necessary to make artificial things. They would have been produced automatically. Men, though intelligent, cannot produce anything out of nothing. He must require proper material to produce a desired object. Had this universe been created automatically out of nothing, the same procedure should have continued to this day. Physical laws are immutable. As stated before, there cannot be one law in the beginning of creation and another afterwards. We cannot even produce wood from bricks and vice versa, not to speak of creating something out of nothing.

The atheistic Bauddha philosophy says that a seed is first destroyed and a tree is then produced from nothing. The Godless Sāṃkhya Philosophy says that the seed is destroyed no doubt, but its form is not destroyed and the tree is produced from that positive form and not from nothing. The philosophy of Satya Dharma goes still further and says that the seed is not at all destroyed, but it is merely transformed into a seedling and then into a tree by the influence of the earth containing all the five elements of the universe. The seed, no doubt, passes through different stages in the course of its transformation into a seedling and cannot possibly remain in tact all through. It might have suffered superficial changes, but it is never destroyed. Therefore a seedling grows out of a positive seed and not from nothing. It is therefore, positively proved that nothing can come out of nothing. Therefore the universe must have come out of something and that something is God.

The following question may arise in this connection :—

It has been said that nothing can be made out of nothing. But it is not understood what the conclusion from that should be unless it is also said that the universe is made not only by but also from God. But how can God be matter of which the universe is composed ?

In reply, it may be said that the material universe is made

from and by God. He is not only the efficient cause but the material cause also. It will be explained in details hereafter how God by His Divine will-power created the universe out of His Abyakta Swarūpa (unmanifested attribute) and how that attribute was not affected in the least by its transformation into the universe. God was not, therefore, also affected by the creation of the universe in such a manner*. It will be a very long discussion and cannot possibly be undertaken here.

We see that every work in the universe is done by some power. No work is done by itself. It is for power (Śakti) that wind is blowing, it is for power that we breathe, clouds pour water on the surface of the earth, fire burns things etc etc. None can deny this. Power is something whose existence is self-evident. It requires no proof. Those, who do not even believe in the existence of God, cannot but admit that there is some power (Śakti) behind creating and maintaining the universe. The various powers we see in the universe are only different kinds of the manifestation of one great power. The modern science is also speaking of energy as the highest thing regulating the universe. This power is not God Himself, but it is of the Abyakta Swarūpa of God. Each and every attribute of God has infinite power (Śakti) of its own. This we can infer from the spiritual attributes of men. Love has the power to unite, knowledge has the power to dispel darkness and so on. Everything in the universe has some Śakti (Power). Therefore the Abyakta Swarūpa, the material cause of the universe must have also infinite power in it. The Will-Power of God is utilising that Śakti (Power of the Abyakta Swarūpa of God) in the best possible way with a view to fulfilling the purpose of creation. The Śakti of the Abyakta Swarūpa is, therefore, made to manifest by the Will-Power of All-Knowing God in the universe which has inherited it (Power), in a variety of forms just as an Electrical Engineer can regulate the electric energy in various ways such as light energy, heat energy, motion energy and sound energy. God is the Fountain Head of all powers. He is infinite power. God is, therefore, the Creator and Preserver of the universe. Blind energy of matter cannot possibly

create, far less maintain the universe. An intelligent being must be behind that energy to regulate it in a proper way for the creation and maintenance of the universe containing almost infinite varieties of objects according to the purpose of creation. Śakti without a Śaktimān (Power without a powerful one) is a jugglery of words. Even in the material world we find that Tejas matter such as fire, electricity etc. among the five elements cannot remain alone but must have some other element as its shelter. It is, therefore, certain that all powers originate from the Fountain Head of all powers and He is God Himself. The Mantra (Stanza) quoted below from the Śvetāśvatara Upaniṣad will bear out the truth of the above statement.

यएकोऽवर्णो बहुधा शक्तियोगाद् ।

वर्णाननेकान् निहितार्थो दधाति ।

[He, who is one, colourless (अरूप—formless) and has some secret purpose, creates many colourful (things with forms) objects by various powers]

Let us first think about the material universe. It is one and undivided. From the Hindu theory of creation it is seen that Byom (Ether) came first of all. From ether came gas, from gas tejas, from tejas liquid and from liquid solid. It will thus be seen that ether is at the root of the entire universe. Ether is, therefore, its mother (Prakṛti). Ether is all-pervading. It will be shown afterwards that it was not affected in the least by the creation of the rest of the universe out of it. The entire universe rests on ether. It is, therefore, one. We also see many in the universe. We cannot possibly doubt about the truth of many. They may be considered as combined into one. Sir James Jeans says that we cannot raise our little finger without disturbing the entire universe. This shows that there are many objects in the universe no doubt, But they are combined into one and cannot be separated. Had they not been united into one, the entire universe could not be disturbed by the slightest action of ours. It will be proved afterwards that God Himself has appeared as many individual souls with the help of the bodies curved out of the universe. The nature of the universe including living beings is that it has got many combined into one. Similar is the case with God

Himself. He is one. He has got infinite number of attributes also. But they have all been infinitely mixed into one i. e. God has got many attributes no doubt, but He is at the same time one and one alone. The universe is a product which must present to us something of the original. It cannot come from anything which has not got manyness and oneness in it at the same time. That God has got infinite attributes concentrated into one in Him will be proved afterwards. From this also we can understand that God exists and the universe has come from Him.

We are in favour of the theory of the cause and effect. The Indian Philosophies as well as many Western Philosophies advocate this theory. The theory of succession of events is perhaps the same as cause and effect in the garb of some other language. We generally accept the immediate cause as the cause of an event, but there are very many remote causes which we do not take into consideration and most of which we are ignorant of. The material and efficient causes of the universe and the purpose for which it is created, should also be considered as causes and at last God must be taken as the First Cause of all events. If this is done, the succession of events can be explained as causes and effects, but they must not be taken as only causes. The universe is an effect and in the ultimate analysis we must accept God as the First Cause. Without Him as the First Cause we cannot properly, satisfactorily and correctly explain the creation and maintenance of the universe. We must not, therefore, discard the theory of cause and effect as of no avail. It is a material point.

Even if it is assumed that there are no cause and effect, but only a succession of events, we will have to go backward in the pursuit of the first event. There must be the first event. There will otherwise be infinite regress. That event is the rise of God's Will to create the universe (अहं बहु स्याम्—Let me be many). It has been proved that chance cannot be the first cause. Sir James Jeans also says that there must be some event or series of events not infinitely remote when the creation

* The 1 The universe was, therefore, created by God's Will—
with the help of His Abyakta Swarupa.

Scientists are in favour of the theory of cause and effect. Nay, they consider it as one of the fundamental laws of Nature. If that be so, how can we say that the chance is the first cause. It has been proved that chance is nothing. It cannot be a cause at all. As already shown, Sir James Jeans is against the theory of chance creation. The modern biologists are not in favour of Darwin's theory of chance variation in evolution and opine that there must be some purpose behind the creation. Had it not been so, the protoplasm would have been reduced to substances of still inferior quality or in other words, there would have been chaos and confusion alone reigning supreme in the universe. That purpose must be of a conscious and intelligent person. Chance or unconscious matter cannot possibly have any purpose in the creation. We may, therefore, conclude that some conscious and intelligent person must be the first cause of the universe. That cause is All-Knowledge, All-Love, All-Power and All-Goodness. It cannot be otherwise. That Person is God Himself.

If there be no cause for an event, it may occur at any time and at any place. But we do not witness the occurrence of such an event in this world. It is only when the combination of causes occur that an event takes place and not otherwise. The theory of cause and effect is, therefore, correct and the existence of God can be proved by this theory also i. e. the universe is an effect and God is the First Cause. If we take up an event and try to find out its causes, we must pursue till we arrive at the First Cause Who is God Himself. He is the Cause of all causes, but He has no cause. He is without any beginning and eternally the same.

Atheists and their supporters say that the theories of creation so long advocated by theists do not satisfactorily prove the creation of the universe including living beings from God by God Whom we now call the First Cause. To this our request will be that the reader will kindly go through the following subjects written afterwards :—

- (1) What is the Abyakta (seed of the universe) in the Philosophy of Satya Dharma ?
- (2) What is the proof that the material universe has

come from the Abyakta Swarūpa (unmanifested attribute) of God and therefore from Him and by His Will ?

(3) Whether the Abyakta Swarūpa of God has been affected by the creation of the universe out of it ?

(4) The process of the creation of living beings or the process of the appearance of God Himself as innumerable souls. (Vide Replies to Questions XII to XV).

It will then be seen that it can be clearly and satisfactorily proved by sufficient reasoning that God has created the universe with His Abyakta Swarūpa (Infinite unity of infinite shape and infinite shapelessness) which is one of His infinite Swarūpas, as the material cause and His Will-Power as the efficient cause and that He Himself has appeared as many individual souls with the help of the material bodies curved out of the universe of His Creation. When this has been done by irrefutable arguments, it may justly be concluded that the existence of God can be proved by the process of Creation of the universe including living beings i. e. God is the First Cause of everything in the universe.

Man has the power of thinking. The thought is not possible for an inanimate object. If a man dies suddenly without the brain being affected in any way, the dead body cannot think and show any the least sign of consciousness. There must, therefore, be a thinking principle other than the brain. The embodied soul and therefore God* must be that thinking Principle. The brain is a mere instrument through which the soul expresses its thoughts to the outside world. Matter is bereft of consciousness, intelligence, memory and ego. It can not possibly create a mind containing all those attributes, as nothing can come in the product which was absolutely absent in the original. The nature of matter can not be changed automatically or at our option. But atheists put forward a strange argument that thought is produced by the physical and chemical combination of matter just as bile is formed. Scien-

*The embodied soul is in essence God Himself. This point will be dealt with in reply to Question XV.

tists are in favour of experiments and showing things to the world at large in broad daylight to make them easy for the common man to understand. They are not in favour of guessing or flights of imagination. They have not yet been able to show to the world by laboratory experiment that certain articles of matter when combined in certain proportions, can produce thinking power. How can the atheists then say that this is possible? It is also peculiar that they predict that time will come when in the course of still further advancement of Science such a thing will be made possible. But scientific theories and conclusions are based upon facts which can be demonstrated by experiments. Will not such predictions go against the very basis of acquiring scientific knowledge? No guessing, no prediction even by scientists not based upon facts already discovered and practically demonstrated, can be accepted in philosophical discussion. In this connection, a reference is invited to the ontological arguments put forward by Dr. John Caird in his Introduction to the Philosophy of Religion. It will be seen that none can deny the existence of the Thinking Principle in man and therefore of God.

Matter cannot possibly come prior to thought. It cannot, therefore, be the effect of the combination of various articles of matter in certain proportions. The theory of creation is from the subtle to the coarse (सूक्ष्मात् स्थूलम्). It can be scientifically demonstrated in a laboratory that water can be produced by the chemical combination of H_2O . Again such water can be reduced to ice i. e. solid matter. When this is the case, how can we presume that thought has been produced by the physical and chemical combination of matter? There cannot be two opinions that thought is by far subtler than matter, of whatever variety it might belong to. How can it then produce thought? It is impossible inspite of the guessing and prediction of some men as that will go against the fundamental law of creation. The reader will see that the processes of creation as proved in reply to the four questions mentioned above, also say that सूक्ष्मात् स्थूलम् is the law of creation and reverse is the order of dissolution. Thought being subtler than matter cannot under any circumstances be its product.

Let us now come to teleology. There have been some mentions of the purpose in creation before, but that was by the way. It is a very important point and we shall try to deal with it in a more elaborate manner than usual. Any one who cares to enquire into the working of the universe with an unprejudiced mind, will surely find out that there is a purpose behind the creation and every living being, however insignificant it might be and every particle of matter are working towards that end. Otherwise electrons and protons could not have composed this vast and incomprehensible universe as they have done according to the modern science. The protoplasm, as scientists say, could not also have filled the Earth with innumerable living beings. Modern biologists are of the opinion that there must be a purpose in the order of creation of living beings ; otherwise there would have been descent from protoplasm downwards instead of ascent up to man. Every stage of the universe was created in its turn and it could not have been done a moment sooner or later. Every class of living beings came to this Earth exactly when she is fit to receive and maintain them. They were not created when the Earth was a lump of hot gaseous matter. Man appeared last of all when the Earth was fit for him to live in.

Let us think over a pen and a chair. They serve the purpose of writing and sitting respectively. They were not automatically produced but were artificially constructed by men having consciousness and intelligence with the express intention of serving those two particular purposes. We find the same kind of artificial and purposeful construction by birds and beasts who have also got intelligence, however little it might be. They are also works of intelligent beings but not of any inanimate object. Let us now think of our own eyes and ears. They have been constructed with the object of seeing things and hearing sounds respectively. If we think about every part of our bodies, we will find that it is constructed to serve some particular purpose. If we go to Nature, she will tell us that everything from the dust under our feet to the biggest star in the sky is intended to serve some purpose. There is in Nature nothing which is there for no useful purpose. It is an accepted truth that no unnecessary thing

can come to this universe and nothing remains here when its purpose has been served for good.

In the case of a pen and a chair we know that they were the works of intelligent hands. We cannot but find an intelligent person behind all works done with a purpose*. It is impossible for any inanimate object or chance to create something which will serve some particular purpose. In fact, these two things cannot have any purpose in them and cannot possibly create any object to serve any purpose. We can, therefore, logically and unmistakably infer that this vast universe has been created for some good purpose by some conscious and intelligent Being. That Being is God Himself and none else. The universe did not and could not come automatically by chance.

Let us further elucidate this point. Matter has neither consciousness nor intelligence. It is a mere inanimate object entirely devoid of those attributes. Even if it is assumed that elements are the first causes of the universe, it cannot by any stretch of imagination be said that these elements bereft of all intelligence and consciousness, as they are, can by themselves create and maintain the universe which is full of complexities and intricacies. They are still more incapable of gradually improving the condition of the universe in the manner which clearly shows that it started with a purpose to fulfil. None but an intelligent person can have any purpose for his work.

The composition and progress of the universe declare in unmistakable terms that it is the work of an infinitely wise Being. Let us think over the creation of the Earth and her present condition with land, oceans, rivers, mountains etc. The modern science says that this Earth was a mere lump of hot gaseous matter only thrown out from the sun in some very distant past. How could such a thing be transformed into the present condition of the Earth by matter alone without the will and wise guidance of an All-Wise Creator Who has some very good and positive purpose behind His creation? Even if it is assumed that elements

*That the universe has been created for a purpose will be proved in reply to Question XI.

came out of nothing by mere chance and there was no intelligent Creator, it will have to be concluded that there would have been only chaos and confusion and not the least order in the universe, not to speak of producing complex substances and bodies of living beings. Some scientists say that living beings are also matter and nothing else. Is it possible for inanimate matter alone to create living beings? Can inanimate matter possibly have any purpose which is palpable in the creation? Can matter change its very nature and transform itself by itself into consciousness, intelligence and thought? We regret, we do not understand how any one having any inclination towards rational thinking can deny the existence of God? On the contrary, scientists should be the first persons to proclaim to the world the existence of God knowing as they do, the wisdom they must have discovered in the creation and maintenance of the universe. They should have been first to say that there is good and nothing but good in the universe, that its Creator must be All-Wise, All-Powerful and All-Good and the Creation has a purpose to fulfil.

Atheists say that they cannot accept teleology as a proof of the existence of God in the face of so many freaks of Nature, so many storms, earthquakes etc., so many cruel and untimely deaths, the prevalence of evils in living beings and dangers and difficulties of all sorts all around. To this, our reply will be that we are very short-sighted. We do not see beyond our nose so to say. Our knowledge is extremely limited. We are deeply absorbed in the coarse things of this world, and do not care to go deep into the matter and find out the real truth behind all these. Even in matters temporal we often commit serious and dangerous mistakes. It is, therefore, no wonder that ordinary men will not at all be able to find the real truths regarding the creation and maintenance of the universe. It is so vast and complicated. Let us see what Sir James Jeans says on this point :—

"Indeed our Earth is so infinitesimal in comparison with the whole universe, we, the only thinking beings, so far as we know, in the whole of space, are to all appearances so accidental, so far removed from the main scheme of the universe that it is *a priori* all too probable that any meaning that the

universe as a whole may have, would entirely transcend our terrestrial experience and so be totally unintelligible to us."

—(The Mysterious Universe)

To understand the goodness of God we must first know the purpose of creation. As already stated, it is to test practically the powers of the infinite attributes of God. To fulfil this purpose the material universe has been created by His Will-Power with the help of His attribute called Abyakta—infinite combination of infinite shape and shapelessness. Bodies of living beings have been created out of it (the universe). With the help of those bodies He appears as little embodied souls. This universe and material bodies act as obstacles in the path of our upward progress. We will have to cross those hurdles and unfold all the attributes and in this process, the power of each attribute will be practically tested. All these things will be proved in our reply to Questions XI to XV. If we think over this purpose, we will not find any incongruity in the existence of the evils mentioned above. The struggle for existence is known to all of us. Why is this struggle? It is for making us stronger and stronger day by day with a view to making us fit for higher stages in our spiritual life. The hot gaseous matter could have been reduced to still worse condition. But this has not been done. Instead a beautiful Earth has been created from which we do not like to go away. This is the manner in which every sphere of the universe has been created. We must admit that the process of creation is very slow and gradual. Nothing can be created by chance. In fact, there is nothing as chance in this universe. We do not understand how and where atheistic scientists have got hold of chance. Scientists are observers, scrutinizers, and experimenters of the laws of Nature and they must have noticed that nothing is done by chance and the gradual process is the order of the universe. Had the elements been created automatically by chance they could have been similarly produced even now. But this is not done now. The amount of matter and energy is constant in the universe according to science. The chance theory also goes against the theory of cause and effect

which is advocated by science and on which rests all its activities.

Atheists and their supporters make much capital out of natural calamities and evils in man. We shall try to show very briefly how they are not all-evil in themselves but indispensable requisites for the creation and maintenance of this Earth. We must always bear in mind that our knowledge is extremely limited and God's knowledge is eternally infinite and perfect and the Earth is not the only thing of His concern. But He deals with the universe as a whole. The Earth is only a geometrical point in the map of the entire universe. Whatever has been done and is being done in the creation is always for the good of the universe as a whole and not even a smallest particle of matter is left out of His consideration at any time.

Let us take up the matter of storm. We all know that storm removes injurious gases and other impurities from the atmosphere and gives us abundant supply of fresh air full of oxygen, the life-giving thing in air from above the surface of oceans. It, therefore, does good to men. It is also known to all of us how much we suffer when we live in places filled with obnoxious gases. What is storm? It is air with greater velocity in its movement. Air is not solid. It is gaseous. It can, therefore, move speedily under certain circumstances such as the influence of heat etc. Storms are frequent in the hot season. But we cannot live for a few minutes without that air. Storms cannot, therefore, be dispensed with. We read in the History of England that there was an epidemic of plague of a serious type in London. When it was creating havoc, a great fire broke out and caused much damage to the city. But it purified the atmosphere and perhaps destroyed the breeding depots of plague and as a consequence, the epidemic of that disease ended and many lives were saved. Similarly storms relieve us of much undesirable things in the atmosphere, though we do not care to know how much benefited we are by such storms.

* Floods also serve the same purpose upon land. Places which are yearly drained by floods are more free from diseases than those which are not so done every year. Floods also

increase the fertility of the soil by depositing silt over the land.

Earthquake raises the surface of the land. It is said that the Great Himālayas was once in the depth of the ocean. So long as the process of raising the Earth's surface will be necessary, there will be earthquakes, because it is necessary for the construction of the Earth.

There are many other reasons why storms, floods and earthquakes are indispensably necessary. Scientists will be able to throw much more light on the subject as they know more of the process of construction and the working of the Earth and her atmosphere. If we think about the Earth, we shall know that there must have been very many vicissitudes before she has been transformed into her present condition. Similar must have been the case in the sun also. The Earth and other planets could not otherwise have come out of the sun. Those planets like the Earth must have also suffered from innumerable vicissitudes before they have come to their present condition. It may thus be inferred that this is the case everywhere in the universe and it is necessary for its creation and maintenance. In the case of the Earth, we find that the resultant effect of all those vicissitudes is good as they did not turn out the hot gaseous matter into still worse condition, but on the contrary, created a beautiful planet with the materials of which bodies of innumerable living beings had been constructed and their food, drink and other requirements made. In fact, all articles of comforts and conveniences are made of her materials. Over and above all these, we have got Nature which not only supplies materials to scientists and other wise men for cultivation, but she is a great book in herself in which is written in clear though difficult terms as to how to acquire the knowledge of God which is the supreme necessity for men. She has also provided sufficient facilities for studying her deeply. One has only to read that book and he will be able to see clearly and forcefully as to how Nature can be our natural guide both temporal and spiritual and that there is one Good God Who is the Creator and Maintainer of the universe. From what little has been written above it will be seen that

natural calamities mentioned above are indispensably necessary to fulfil the purpose of creation.

Nothing is an unmixed evil. What is necessary for us is to guard against the undesirable action of elements. For example, we should take full advantage of flood-water and construct dams to regulate its flow to low lands as has been done by Tennessee Valley Authority in the U. S. A. and is being done by the Damodar Valley Corporation and other similar organisations in India so that no damage is done by inundation. It is a well-known fact that the Tennessee Valley Authority not only regulated the supply of water to a vast space of land and thus fertilised the soil, but also produced enormous amount of electricity for utilisation in very many ways. We can guard against damages by earthquakes by constructing quake-proof buildings. It will not be out of place to mention here that poor man's huts are not generally damaged by earthquakes. We can also avoid damages by storms by constructing suitable buildings. Some places always suffer from storms and earthquakes. Cannot the inhabitants of those places construct suitable houses against these damaging phenomena? If this is not possible, cannot they leave those places and live elsewhere till they are fit for human habitation? There is enough safe space in this world for all of us to live in. But we do not move from those places but cling to them even at the cost of our lives. Overdose of nationalism and our liking to live in the surroundings in which we were born and brought up, are responsible to a great extent for the mishaps that occur on those accounts. Scientists have not yet been able to take full advantage of storms and earthquakes and at the same time avoid damages caused by them. If they pay special attention to these matters, they will also be successful to some extent in these respects as they have been in the case of floods. There are other natural calamities which, if analysed, will be found to be equally necessary for the creation and preservation of this earth. The laws of Nature are, as shown before, necessary and for our good. They can not be altered at our option. But we can guard against their evil effect by exercising the powers given to us by All-Wise Providence. If we do not care to do so, the suffering is inevitable and we must silently do so. We should

also try our best to take full advantage of those incidents. If we succeed, we shall see that they are for our good. It is frequently seen that we do not take sufficient care for our lives but conduct ourselves as if we were the lords of this Earth. Two examples may be cited in this connection. The Titanic was forewarned by another ship, but her captain did not pay any heed to that warning thinking that an avalanche of snow would not be able to do any harm to the Titanic. The result was disastrous. During the last war Air-woman Miss Amiey Johnson took off in plane in a very inclement weather. She was warned not to do so by air-port officials but to no effect. The result was in this case also as bad as could be apprehended. She indirectly committed suicide.

In this connection, it will not be out of place to mention here that an atom bomb can kill thousands of men in a few minutes. But the atomic energy, if properly utilized, will do immense good to us. It will thus be seen that everything of the universe is necessary and nothing and not even a grain of sand, has been created in this universe unnecessarily. What is wanted from us is that we should make proper use of them. Good or evil depends upon their proper or improper use.

A Question may be raised as to why there should be disease germs in our bodies. The reply is that men and animals will not die but live for ever in this Earth, if there be no disease germs and therefore no diseases in them. Will that be a feasible scheme for this Earth? Will she be able to properly accommodate and suitably maintain that vast population and the animal world? The power of reproduction is a basic principle in living beings. They will necessarily and naturally multiply. This process cannot and should not be stopped. All the living beings thus produced will not be able to get sufficient space to live in, sufficient food to live upon and sufficient pure air to breathe not to speak of other necessities of life. It is a fact that the powerful countries of the world can not properly accommodate and feed their own people and are thus obliged to seek for colonial possessions elsewhere for that purpose. This policy of colonization was one of the main causes of many devastating wars in this world. From this we may reasonably infer that the Earth would have been

the field for constant strifes had all the living beings produced been able to live for ever.

There are in the present world many old men and women, who eagerly and sincerely pray for death as their lives have become unbearable owing to the fact that by their own actions in this and previous lives they have arrived at a very miserable stage where they are now suffering from serious difficulties and dangers of various kinds. They, therefore, consider death as a blessing in disguise. This fact alone clearly shows that lives would have been monotonous, burdensome and hard to bear, had there been one eternal life for one and all living beings of this Earth.

It is a fact that man grows under certain circumstances and in certain environments. He shows his tendency towards a certain way of life and he pursues that path to the end of his life. By the time a man reaches his fortieth year he becomes highly prejudiced in favour or against certain way of life and is practically settled. It is on very rare occasions that a man changes his habits and ways of life after forty. Habit is a second nature and once it is formed, it clings to us and can not be wholly irradicated in 99.9 per cent of cases. Such being the case it is not unreasonable to assume that the majority of people would have to live miserable lives, had there been very very long life here in this Earth. They would not have gone to the proper direction. God and religion would have been anathema to almost all. Had this been ordained by God and things made accordingly, the mission of life would not have been fulfilled and the purpose of creation failed. But that is more than impossible. God's Will and His purpose must be fulfilled and things have been made with that end in view. There cannot be anybody or anything to stand in the way of their fulfilment. The best possible thing consistent with His own nature and the purpose of creation has been made by All-Wise, All-Loving, All-Powerful, All-Good and Perfect God. It is necessary for the fulfilment of that purpose that man should live in this Earth as long as possible according to his *agarna* (work) in this and previous lives, he should go to the by A world and come back to develop his attributes until he suffer permanently settle in the next world and that it is not

necessary for anyone to live for ever in this Earth*. It will be seen hereafter that there are innumerable spheres in this universe. They would not have been at all necessary, had we to live in this Earth for ever.

It is an admitted fact that no two bodies are exactly the same. Even the bodies of twin brothers and sisters are not identical. Bodies exercise a very great influence on mind. They were created as obstacles in our way as well as for removing them. Some kinds of bodies are favourable for the development of certain good attributes and some others for that of certain other attributes. Had we been able to live for ever in this world with one kind of body alone, we would not have been able to develop all our attributes. We could by our utmost exertion have developed a very small number of attributes. The purpose of creation would not have in that case been fulfilled in our lives. It is for this reason that we change bodies. We go to the next world and try to develop our attributes there. But when we find that that is not possible, we take rebirth and assume new bodies for the development of attributes which were not previously done. This Earth is our Karma Bhūmi (field for work). The struggle for existence is keenest here. But it is comparatively easier to develop some of the attributes here than in the next world. There is a saying—"Jata muskil Tata Āsān" (the more the difficulties and dangers, the clearer will be the path). There are certain attributes which must be developed in this Earth before we shall be fit for the permanent settlement in the next worlds.

Change is the order of the universe. There is nothing which does not change. The bodies of living beings are also parts of the material world. They must necessarily change, though the soul is constant and eternal vide Mantra 2/18 of the Kaṭha Upaniṣad. Everything of Nature is subject to the following changes :—

Birth, Growth, Decay and Destruction.

When this is the order of the universe bodies must also be

*For the solution of the problem of re-birth, please see reply to Question XX

born, they must grow, decay and then die. This is also a fact we always notice here. The same fundamental law must apply everywhere. We can not, therefore, blame God for His failure to make our bodies immortal and free from all diseases. According to the Sāṃkhya Philosophy, matter is composed of Sattva, Rajas, and Tamas. Sattva preserves, Rajas creates and Tamas destroys. Bodies which are composed of matter must, therefore be created, preserved and then destroyed. There is, therefore, nothing wrong in the construction of bodies. It may be noted here that the purpose of creation cannot be fulfilled without these changes in the universe and therefore in the material bodies.

It is a proved fact that there are destructive germs in our bodies. Even a healthy child is not free from them. But it is also equally true that there are constructive and protective germs also in our bodies. It is for us to strengthen the latter and keep the former down. It is said that there are struggles between these two opposite parties. We keep good health when the latter gets the upperhand while we fall ill and die when reverse is the case. The power of resistance against evil germs increases with our observance of the laws of health and decreases when we neglect or go against them. The matter then comes to this that we are in duty bound to keep our body and soul together by all means as long as possible. There is a saying in the Hindu Śāstras that,

शरीरमाद्यं खलु धर्मसाधनम्

i. e. every care must be taken for the preservation of the body or it will not be possible to practise religion. God has also given us power to preserve the body according to some laws prescribed by Him. We are, therefore, to blame, if we fail to keep it in good stead following those laws. We are not medical men, but we are sure they will tell us that the effect of the action of these destructive germs is not always bad. There is nothing absolutely evil in this universe. There are always a bright side and a dark one in all the objects of the universe.

• Something will be said hereafter about the existence of contradictory attributes in God. He is the only Creator of the universe. We find opposing forces in Nature such as the

existence of protective and destructive germs in our bodies, attraction and repulsion in material objects etc. Such being the case everywhere in the universe, we cannot reasonably expect that there should be an entirely different law in respect of bodies of the living beings. It will also be seen that the ultimate effect of all these opposing forces is always good, though some incidents may appear to us to be very bad owing to our ignorance of the real cause and for the fact that our view is always very narrow and extremely limited as well as vitiated for various reasons. There is, therefore, nothing wrong in the existence of disease germs in the living bodies. The matter will be clear, if we consider the fact that God has contradictory attributes and therefore opposing forces in Him. He is the material and efficient causes of the universe. It must, therefore, contain things with opposite forces. The product must resemble the original. It cannot be otherwise. The ultimate effect will always be good and nothing but good.

According to the Hindu Paurāṇic Trinity God has been divided into three gods i. e. each of the functions of the creation, preservation and destruction has been assigned to a separate controller called Brahmā, Viṣṇu, and Śiva. Brahmā is the god of creation, Viṣṇu, the god of preservation and Śiva, the god of death or destruction. It will thus be seen that in the Purāṇas the god of death has been conceived as Śiva or All-Good. The death of our bodies cannot, therefore, be called an evil. Śiva (All-Good) cannot possibly do any evil act, far less systematic evil acts and cannot be the author of any law which may be termed evil.

From what has been stated above it will be seen that destructive disease germs are also necessary for our bodies.

Now, let us come back to our main point. As in the case of natural calamities, so in the case of evils in man it can be shown that they are indispensably necessary. In the Hindu Śāstras (Religious books) evils in man are divided into six kinds. They are called Ṣaḍa Ripus (six enemies). They are Kāma, Krodha, Lobha, Moha, Mada and Mātsarya (Lust, anger, greed, infatuation, pride, envy or jealousy). It is being very briefly shown below why they are necessary for us,

There would not have been any creation of men and lower animals, had there been no lust in them. Had there been no anger in us, we would not have been able to resist the wrong done to us by others. Forgiveness is a great attribute no doubt. But we cannot live with that alone. Anger is sometimes necessary for self-protection. Had there been no greed of the tongue, we would not have been able to keep our body and soul together. Loss of appetite is a serious disease which, if allowed to continue, will surely destroy the body. As regards other kinds of greed, they are also necessary for us to move us onwards. Some sort of temptation is necessary to urge ordinary men to be fit for higher standards of life. Otherwise they would have remained inactive and thus failed to improve their condition which would not have been better than that of primitive men. Moha or infatuation resulting from the want of real knowledge is also necessary for us. Had we realised from the moment of our birth that our soul and body are distinct things and we are not really our bodies, we would not have taken any care for them. They are also so much necessary for the worldly and spiritual advancement in our lives. Pride is also similarly necessary. Without pride we cannot possibly improve the condition of our lives. We must first take care of ourselves and then prepare us for taking care of others as well. Nothing can be done without an "I" behind it. Had there been no "I", there would not have been any action on our part and there would not have been any improvement in the condition of this world. Mātsarya or envy or jealousy is also necessary for us. Healthy rivalry is at the root of improving the condition of our lives in various spheres. Rivalry is silently and unknowingly but surely working for our good. Had there been no jealousy and envy in us, we would not have inclination to improve ourselves.

This is, in brief, the reasons for the necessity of evils in man. There are other weighty arguments also in favour of this view. The main thing is that these evils can be converted into our friends by their proper use and this is the easiest way of developing our good attributes. The thing is that they have got both good and bad parts and it is our duty to take advantage of their good parts and this is practicable by their strictly

proper use. If we can by our religious practice scratch them and remove all their impurities, they will be turned into good attributes.

We should also remember that the world would not have arrived at her present prosperous condition, had there been no evils in man. The truth is that evils so called are not all-evil. They will do immense good to us, if we can make proper use of them. Their misuse will, no doubt, do awful harm to us. As in the case of natural laws, so in the case of evils in man they are no doubt indispensably necessary, but we must guard against their misuse, i. e. they are capable of doing good as well as harm to us and good and harm depend upon their proper use or abuse. In short, we should extract good from them and avoid evil therein. As shown in the case of flood, we should take full advantage of evils in us but very carefully guard against its harmful part. We should learn this from a duck which takes out milk alone leaving aside water from a mixture of milk and water.

A question may now be raised as to why this dual character of things is created at all. The answer has already been given. We have been given freedom of will and we can go along the right path or be a mere tool in the hands of these evils. We have been sent to the universe to unfold God's attributes lying latent in us. In short, we are on our journey from imperfection to perfection and temptations and hurdles are placed in our way to test us at every stage of our lives to see whether we are fit for higher stage, still higher stage and so on. The almost infinite life is but series of struggles till we reach the journey's end. For, this is the purpose of creation, i. e. to practically test the capacity of God's attributes to reach the goal which is God Himself. It is quite true that God has placed immense difficulties in our way, but it is also equally true that He has at the same time prescribed and provided infallible remedies also. The very thing which acts as our barrier, has also the power of removing those very obstacles and thus by their proper use we can make the path clear for us. All these are for serving the purpose of creation. A man cannot learn how to swim unless he goes to the tank himself. He may go down

many many times, but at last he will learn the process. As already stated, these failures and successes make us stronger and stronger day by day. They are also intended to test our capacity to cross the hurdles and advance towards the goal.

From what has been stated it will be seen that everything has got opposite powers. How can the material objects display contradictory qualities? It will be seen hereafter that God Himself is the Supreme Unity of infinite contradictions. The universe was created by His Will-Power with His Abyakta Swarupa (unmanifested attribute) as its material. It is the unity of infinite shape and shapelessness. They are contradictory attributes. The universe, therefore, necessarily contains opposite qualities. Even a single attribute of God has got opposite powers. For example, love can unite many into one. It has also the power to create many out of one. In fact, everything has opposite powers. When this is the case with God Himself, there is nothing wrong in the creation with opposite forces of the universe which is nothing but a product of God. The former must resemble the Latter. In other words, the universe cannot but be so.

It is a recognised fact that Nature works in a spirit of compensation. This is true in the temporal as well as in the spiritual spheres of our lives. The same law pervades the universe through and through. Let us remember the wise saying "One God, One Law, One Universe." It will be shown hereafter that God is one. The universe is also one. This has also been shown before and will also be proved in detail hereafter. The word "universe" itself shows that it is one and not many. It is one verse only and God is the Greatest Poet Who has composed this verse. When each of the creator and the created is one and specially the Law-giver is One, All-Wise and Perfect, the same law must work everywhere. It is only in details that we see varieties. This can be proved by facts. For example, love can attract one another. Similarly natural objects attract one another.

We are not always pressed under a hard machine. We see the dawn after a stormy night. In fact, there is as much sorrow in this Earth as there is happiness, as much darkness

as light, as much cruelty as kindness, as much punishment as reward, as much justice as mercy, as much attraction as repulsion, as much harshness as softness and so on. As a result of our own actions (karma), punishments of various kinds come to us either in this life, or in the next world or in the next birth. But God in His Infinite Mercy has so arranged things that those punishments always bring out good for us. "Out of evil cometh good" is a true saying. Let us cite an example. In the case of a Caesarian operation on a woman to take out her child from the womb or to remove her internal tumour, we find that she is very cruelly treated by the surgeon. It is not even possible for her to bear the pain or even the sight in a conscious state. She is, therefore, chloroformed and made unconscious. But what is the result? Her child survives or she is relieved of the tumour. We personally know two such cases. The ladies who were operated upon and the child are still living. Has not good been done to them? Had not the surgeons the only intention in their mind to cure the patients of their ailments? None can say that they operated upon those ladies simply to inflict a very cruel and inhuman punishment for the sake of punishment. Similar is the case with God Himself. We by our actions, by the misuse of the opportunities made available to us by Him, fall into dangers and difficulties. He punishes us no doubt in that way, but at the same time always brings out good from those punishments. God is fully aware of the obstacles placed in our way. He has, therefore, also provided ways and means for their removal. Even if we fail to travel by the straight and right path, we will not be forsaken by Him. All-Good and All-Loving God shall still give us shelter in Him and allow us to reach the goal. The only difference between a man travelling by His approved path and therefore the right path and the other going to the very opposite direction, is that the former will go on merrily with the least possible difficulty, while the latter will suffer extremely during the journey. This is natural. It is a common sight that a boatman can with very great difficulty go against the current, while the other goes very quickly and easily like a steamer when he plies his boat with the strong current. Both the persons mentioned above will, of course, ultimately

reach their goal one by the direct and the other by the indirect method. All's well that ends well. Our end is the same, though the paths may be different. There is no question of eternal perdition in the philosophy of Satya Dharma. Everyone is destined to regain the Paradise. None will be left out. Happiness or sorrow during journey will be according to the actions of the pilgrims.

As stated before, God is the Supreme Unity of all contradictory attributes. He is Mercy itself as well as Justice itself. There are innumerable instances of misplaced kindness and misplaced mercy as well as unduly severe justice. But this is not possible in God in Whom all contradictory attributes are in existence in infinite quantity. They are mixed up into one and one only and all His actions are the result of those of all His attributes combined into one. He does not, therefore, show mercy bereft of all justice or administer justice bereft of all mercy. His Justice is always tempered by mercy and vice versa. He does not like affection-blind parents, give undue indulgence to His children in their misdeeds and thus mar their future lives, but He punishes them when necessary. It must be noted here that God punishes us after giving us repeated warnings in very many ways. He is not always over-anxious to punish us for our slightest defects. The sole object of punishment is always reform and therefore always good for us. God is the Supreme Unity of infinite contradictory attributes, i. e., He is infinitely hard and infinitely soft, i. e., infinite hardness and infinite softness are mixed up into one in Him or He is infinitely hard-soft. He is not soft alone or hard alone. It is a well-known fact that our bodies are made up of solid and liquid. They cannot also be preserved without both heat and cold. Similarly we cannot live and advance without both hard and soft attributes. Both of them are equally and indispensably necessary for us. Nothing but Good can, therefore, result from God's actions. He is, therefore, All-Good and difficulties and dangers do not and cannot refute teleology in the creation in any way. More on this point hereafter.

We do not deny the existence of evils and dangers nor do we minimise their evil effects. None can truly deny them. But atheists and their supporters seem to see their dark side

alone and entirely ignore their bright one. They do not care to see any good in them, nor even the ultimate Good produced by them. They say that these evils and dangers are proof positive of the want of any good purpose in the Creator and Preserver of the universe. On the contrary, we say that those evils and dangers have been created to fulfil the purpose of creation as mentioned before. It can not be served unless those dangers and difficulties are placed in our way. None can deny the purpose of creation* as advocated in the philosophy of Satya Dharma. It is so apparent. Who does not see the struggles in every stages of our lives? Who does not see that we are being tested at every stage? Who does not notice that the resultant effect is always good and makes us fit for our upward progress? It is for this purpose that we see varieties in all walks of life chosen by different persons. It is for this reason that we find varieties in men, other living beings as well as in Nature.

The purpose of creation is proved by facts in the lives of men as well as in Nature. Our life is a hurdles' race. We overcome one hurdle only to meet with another after a short while. Atheists make capital out of them. But on the contrary, we say that those hurdles make us strong, if we can cross them. They will make us beautiful in all respects as we go on crossing them and they will also make us fit for our upward journey till we reach the goal. We should remember that God appears as His smallest fraction by encasement in a body of His own creation and the embodied soul will have to undertake inconceivably long journey to become perfect again. When the soul is, as it were, confined in a body, paradise is lost to him and he regains it when he is merged in God after the longest possible journey when he will be completely freed from his last ethereal body. God's Līlā is not a mere child's play. The work is most difficult, i.e. to make an utterly imperfect being fully perfect by entirely removing all the barriers placed round him and thereby unfolding all His attributes in that being. The best thing possible has been done in the universe. We are sure the wisest man of this world cannot prepare a

scheme of a better world in which milk and honey will always flow in abundance. No creation with the purpose as stated before, is possible without the existence of evils etc. as the material world and living beings are all imperfect. This, however, would have been possible, had the living beings been so many perfect gods, but in that case, no creation would have been necessary.

In this connection we must remember two things :—

Firstly—We are, no doubt, very much imperfect. But still it must be said that infinitesimal fractions of all the attributes of God exist in us. Perfect and Infinite Freedom is an attribute of God. We are, therefore, also possessors of that attribute also though in the smallest degree. We misuse that freedom and we fall into difficulties. It will be seen hereafter that God has also provided us with conscience against the misuse of freedom. Had we been created as mere inanimate objects without the least freedom of will, we would not have enjoyed happiness or suffered from difficulties and dangers. No thinker will prefer an inanimate life to the present condition. In considering the present life, however, we must take the whole of it and not parts alone, i. e., its happiness and sorrow, prosperity and adversity and other opposite forces working therein. It will thus be seen that there would not have been any evil of any kind, had we been perfect gods or inanimate objects. But both these things are impossible. The second one is not also desirable.

Secondly—The purpose of creation as stated before and more fully dealt with afterwards, is not an arbitrary action of God. That purpose arose from His infinite love and has support of His infinite knowledge and His other infinite attributes. It will also be seen hereafter that this purpose will lead us all to perfection. It must therefore, be good and good alone. His purpose cannot, therefore, be questioned.

“Eat, drink and be merry” may be the slogan of some persons. But that theory when acted upon does not exempt them from punishments of various kinds. On the contrary, it brings down very severe punishment on them when they go on following that path. On the other hand, theists acting

upon their principles can prescribe methods which, if followed, will ultimately make them free from all evils, dangers and difficulties. The virtuous are happy.

In short, the following are the main reasons for our doubts about the goodness of God :—

Firstly :—We want to go on as we like, but at the same time, we do not like to suffer any the least inconvenience, not to speak of severe punishment as the result of our misdeeds. We like to act exactly like a spoiled child.

Secondly :—Our knowledge is extremely limited. We are intimately connected with the entire universe and the illimitable time. Everything of this Earth is linked with them. It is not possible to make even an idea, far less to know the details, of the working of the universe. The result is that we commit mistake at almost every step and sometimes commit Himālayān blunders. But strange to say that we still want to cast aspersions on the working of the Greatest of the greatly wise persons. There is not any the slightest defect in the creation. The thousand and one defects that we notice in the working of the universe are entirely due to our utter ignorance and prejudices. To a blind man everything is alarming and to a jaundiced eye everything is yellow.

The fact is that the entire universe including living beings is fully covered with a veil and we are generally and almost always deluded by their mere appearance. We do not like to go deep into the things. We should remember that "all is not gold that glitters". This deplorable condition of our mind is due entirely to our Moha (infatuation) or our want of real knowledge. We shall have to unveil that veil and unravel that mystery. Behind the screen everything is explained. Again the entire arrangement is due to the fact that the creation is meant for testing our capacity to successfully remove the purdāhs. When that is the purpose of creation, we need not cry over our lives which are, no doubt, full of struggles and consequent difficulties and sorrows. The purpose is also not defective. For, it will ultimately adorn each and every being with the infinite attributes of God Himself or in other words,

God's infinite attributes will be unfolded in us in a gradual process. We shall see more about it hereafter.

Thirdly :—The majority of people do not care to think over the matter in all its aspects. They do not study Nature, men and living beings. They do not study even the history of this world. They are almost always led by prejudices and whims and do not weigh all sides of the matter. Further, we are too much worldly and addicted to coarse things of this world. We are concerned with our senses only and we do not like to go beyond them. There is no such thing as the religious education for the people at large. They are trained in politics, business, science and other allied subjects to make themselves fit for the citizenship in the sense it is now understood. But the religious education is entirely neglected with the result that an average man does not understand the subtle meanings of the workings of this world both temporal and spiritual. We do not care to know whence we have come, why we have come and whither we are going. Most of us has no aim or ideal in our lives. We aspire to be a prominent citizen of a city or a country. But we forget that we are children of God Himself and citizens of the universe as a whole and not of a city or a country, however big or important it might be.

Fifthly :—Most of us are extremely proud inspite of thousand and one defects in ourselves and the fact that we meet with failures very often. This is specially observed in the power-intoxicated and the rich. There are other intoxicants. They think that they are lords of the universe and they do not admit the existence of God so long as their worldly wants are fulfilled to their satisfaction and they can lead an easy and comfortable life in the worldly sense.

Under the circumstances stated above, we cannot accept the plea of those who do not see a purpose in the creation. Many European philosophers headed by Plato were advocates of teleology and the theory cannot be brushed aside by superficial arguments. When there is a purpose in the creation, it must be also admitted that it must have emanated from an intelligent person. Inanimate matter cannot possibly have

any purpose whatsoever, not to speak of such a grand object as the creation and maintenance of such a vast universe. Matter is for living beings. It cannot possibly have any purpose of its own. We may, therefore, safely conclude that the person having a purpose in the creation must be God. We may, therefore, quite reasonably accept teleology as one of main positive proofs of the existence of God.

We see innumerable material objects and living beings in the universe. It will be proved afterwards that the material universe has come from God's Abyakta Swarūpa (unmanifested attribute) by His Will-Power. Abyakta Swarūpa is the infinite mixture of infinite shape and infinite shapelessness. We shall also see hereafter that all material objects have both form and formlessness. It will thus be seen that the universe has come from the same source and that is God's Abyakta Swarūpa and therefore from Him. It will also be shown that God has appeared as living beings with the help of bodies curved out of the material universe. Here also we find that inspite of differences, living beings are fundamentally one and not many. If we analyse humanity, we find that every man has got the capacity of knowing, feeling and willing. If we think about the spiritual attributes of man such as love, knowledge etc., we will find that they are there in all men and women. The difference is due to the different degree of development of those attributes in different persons. There are other causes also.

"Like alone can act upon like." It is an accepted principle. We see that one man can act upon another. We know and feel one another. Material objects and living beings can also act upon one another. This sort of actions would not have been possible, had not the material objects and living beings come from the same source. Had they come from different and independent sources, they would not have been similar in their nature, nor would they have been able to act upon one another. We must, therefore, admit that the ultimate source of everything in the universe is one and not many and that source is God. More about this point hereafter.

We find smaller articles and greater ones. The Earth is smaller than the Sun. The Sun is also smaller than many stars. In this way we can go on till we find the greatest thing. The universe is not the greatest thing. It is finite though its limit or end cannot be comprehended by us. It must be one who is Infinite or Brahmo. He must be Infinity itself and beyond space. Limited or finite thing cannot be the greatest thing. Nothing but Infinity itself can be the greatest thing. Therefore in tracing the greatest thing we must arrive at the Infinity itself and that Infinity must be God Himself.

Let us now examine gradation in the knowledge of men. 'A' knows better than 'B', 'C' knows better than 'A', 'D' knows better than 'C' and so on till we must reach some one who knows best of all or who knows everything and to whom there is no past, or future, but in whom everything is always present, i. e. who is beyond time, i. e. whose knowledge is perfect. He must be God Himself Who is infinite knowledge itself. We thus find that there is a gradation in everything and there must be some one who has got the highest qualification and that person is God Himself. Where there is a gradation, it must end somewhere. There will otherwise be infinite regress. That place is God Himself.

Let us think about ourselves. We were first born in the womb of our mother. We were then entirely dependent upon her. We could not do anything ourselves. All our requirements were supplied by her. She was our only shelter in all respects. After we came out of our mother's womb, we did not fare much better. We were also then dependent for our shelter, clothing, food and other necessities of life. We are not in a small degree dependent upon the sun, moon, planets and stars, i. e. we cannot live long, if this Earth and her inhabitants as well as the sun, moon etc. withdraw their help from us. But there is a gradation of dependence. A new born baby is more dependent than a young man. A man, if he likes, can by his endeavour reduce the amount of his dependence to some extent. When we shall go to the next world, we will have to live in astral bodies constructed mainly with gas. When we shall advance spiritually to a greater extent, we will live in

causal bodies constructed mainly with ether and we will be gradually less and less dependent upon others. Thus the more we shall advance in our spiritual attainments, the more independent we shall be. If we go on in this way, we shall ultimately reach one Person, Who is infinitely and absolutely independent and that Person is God Himself Who is formless and never clothed with a body. When we find that dependence is gradually reduced, we can come to the conclusion that it will end some where. That place is God Who is infinitely independent and Absolute Brahmo.

From what has been said above it will be seen that we are bound to take shelter somewhere. Matter is not also independent. Planets with their moons are revolving round the sun. Our solar world with some other solar worlds is revolving round another sun and so on. When everything of the universe is dependent upon others, the universe itself which is matter must depend upon someone else. It is also limited. It cannot possibly live independently when man cannot live entirely independent life. It is impossible for matter to do it at any stage. It must have some shelter and protector and that Person is God Himself Who is eternally All-Independent and Absolute Brahmo.

What we have said about independence in the previous paras relates more to the dependence of matter and material bodies than anything else. Let us now discuss very briefly about our spiritual freedom. As already stated, we are bound hand and foot, as it were, by our inner evils which are our enemies. We want to be free in all respects. There is a strong desire for all of us to be free from all kinds of bondages. Spiritually advanced persons gradually become free from them. There is also gradation here and perfect freedom cannot be attained until and unless we are merged in God. Therefore the last place must be God Himself Who is eternally and entirely free from all kinds of bondages, obstacles and resistance. As already stated, He is absolutely free and there is none and nothing which can in the least resist His Will. Here also we find gradation of freedom and there must be some one who is absolutely and infinitely free and He is God Himself.

A question may be raised here as to how we know that we will have to live in the bodies of gas and ether in the next worlds. In reply, it may be said that there are mentions of Sthūla (Physical), Sūkṣma (Astral) and Kāraṇa (Causal) bodies in the Hindu Śāstras (Religions books). It cannot be denied that the Hindu sages advanced very far in the discovery of many metaphysical truths. Our bodies of this Earth are called Sthūla. The bodies of men after death are generally called Sūkṣma. They are made mainly of gas. When spirits are very highly advanced in spiritual life in the next worlds, they live in bodies called Kāraṇa Śarīra (Causal bodies). They are made mainly of ether. Paramarṣi Gurunāth who knew much of the next worlds also supported this view and added something more. The spirits of the next worlds, who deliver their messages through mediums in the spiritual seances, have also intimated that they live in Sūkṣma bodies. Those spirits, who are attracted in the modern spiritual seances, are generally of lower order as mediums of high spiritual attainments are necessary to attract higher spirits from causal world (Kāraṇa Loka). Spirits of lower order do not generally refer to causal bodies as they have no experience of those bodies which are the abodes of very very highly advanced spirits only. This is proof by way of authority.

Now, let us advance some arguments in support of the above facts. All kinds of bodies are made of matter. They, therefore, contain all the five elements. According to the Hindu theory of creation ether was created first of all and then gradually gas, tejas, liquid and solid. They are then mixed up in certain proportions. In every material object we find these five elements, but their proportion varies in different objects. There are objects in which solid portion preponderates. There are others in which liquid portion is greatest and so on. As stated before, the order of creation is ether, gas, tejas, liquid and solid. The dissolution will be in the reverse order. Solid will be dissolved into liquid, liquid into tejas, tejas into gas and gas into ether. The ether has come direct from the Abyakta Swarūpa of God and therefore from Him and will be merged into that Swarūpa at the time of the final disso-

lution of the universe.* The modern science can reduce gas into solid and can dissolve solid into gas. When this can be practically demonstrated in a laboratory, it can be fairly inferred that gas can also be dissolved into ether. If we do not accept this, we shall have to go against the order seen with our own eyes. That is not possible. It should also be admitted that according to that order, ether will also be dissolved into the *Abyakta Swarūpa* and the ornamentations (*Nāma Rupa-Phenomena*) of that *Swarūpa* will finally and entirely go.

We shall then have to consider that the bodies of living beings are created out of the materials of the universe. They must also contain all the five elements. In the bodies of trees the solid portion is greatest. We are not scientists, but we believe that the solid portion is considerably greater in animals (nearest to man) than in man. The next worlds are our permanent abodes. We will of course be coming to and going from this Earth for sometime. But ultimately we will have to permanently settle there almost till eternity. As we proceed in our journey towards the goal, i. e. as we advance in our spiritual progress, the obstacles in our way will necessarily and naturally grow less and less. The *sthūla* bodies (physical bodies) give us the maximum amount of resistance to the spiritual progress, i. e. those bodies are themselves the greatest obstacles in our path. Why? Because ornamentations are most numerous in solid and then in liquid and so on. The greater the ornamentations, the greater the obstruction. When a man can overcome those obstacles and leaves this Earth for higher *Sādhānā* in the next worlds, they are provided by All-kind Providence with bodies which can offer less and less resistance. In fact, there is an evolution in the bodies of living beings. In this world we find that there are innumerable kinds of bodies. Those of trees and plants seem to be worst and those of men the best. The former can give least expression of *chaitanya* (consciousness) while it is highest in the latter. The bodies in which men live in the next worlds are still better. This improvement in the construction of bodies goes on almost till eternity. What is the object of keeping the soul within a

body ? It is to place obstacles in the way. When we advance in spiritual attainment, those obstacles gradually grow less and less and we will, therefore, be provided with bodies made mainly of gas and then those made mainly of ether. The obstruction of a solid object is greatest and then that of a liquid one and so on. Similarly the obstruction caused by a solid body is also the greatest while that of an ethereal body, the least. This is due to the fact that Tamas is highest in solid, Rajas in Tejas and Sattva in Ether. There are Tamas, Rajas and Sattva in all kinds of matter but the proportion varies in different objects. For detailed accounts about Sattva, Rajas and Tamas a reference is invited to the Sāṃkhya Philosophy and the Gītā.

Every spirit (Departed soul) must live in some kind of body. Even after death his Jīvātmā (Jivness) is not gone. He is still a Jīva, i. e., he is still an individual soul encased in a body and he will remain so until his final merging in God, i. e., until he is freed from his last causal body. He cannot remain as a soul alone without the cover of a body before the dissolution of his last body, as that amounts to saying that he is entirely one with God and that he has no distinct existence. The body is the only cause of distinction or individuality of the embodied soul or Jīva. It will thus be seen that we must have some sort of body to cover the soul almost till eternity*. We should remember that Jīva = Soul plus body.

Let us think over the body of a healthy child. None can see any sign of death in it. But really there are germs which will one day grow and kill him. He may grow as a man and live upto old age, but he is heading towards death from the moment of his birth. Similarly a living being takes his first birth in the lowest stage of created beings. He will, of course, live almost till eternity in innumerable bodies of different kinds, but from the moment of his first birth he is heading towards the entire dissolution of all kinds of bodies and consequent merging of the soul in God. As there are creation and preservation in the universe, so there is dissolution also. Whatever is born and created must die or be destroyed. There-

is Krama Praṇāli or gradual process in everything of the universe. The process of dissolution began from the very beginning of our arrival in this Earth and will end at the time of final dissolution, as already stated. Bodies will also gradually dissolve into gaseous and ethereal ones. They are matter and the Law that governs matter in general will also apply in the case of bodies of living beings. Matter is subject to the law of birth, growth, decay and destruction. Bodies must, therefore, conform to that law. Of course, there are gradual stages of dissolution. The universe has not come to its present stage all on a sudden and it will not be dissolved in a moment of time. Similar is the case in respect of material bodies of living beings.

It has been stated before that the material universe is God's Abyakta Swarūpa plus ornamentations (phenomena—Nāma—Rūpa) therein. The latter gradually increases along with the process of creation and reaches the peak in solid matter and therefore solid bodies. These ornamentations will gradually be dissolved in a reverse order and will entirely vanish when the universe is merged in the Abyakta Swarūpa at the time of its final dissolution. Similarly ornamentations in our bodies will be gradually removed. We will then find that at last no ornamentation remains not even ether and there will remain nothing of matter in us to cover the soul which will then become one with God. This is practically the process in the dissolution of our bodies. Final salvation i. e. merging of the soul in God or end of a distinct existence with the help of a body is attained when the last ethereal body is dissolved i. e. when the slightest possible ornamentations in the last ethereal body is finally dissolved or removed. In short, ornamentations are gradually added to the Abyakta Swarūpa at the time of creation and those very ornamentations are also gradually removed in the process of dissolution. This is true as much of the universe as of the bodies of living beings. The latter are only the parts of the former and the four laws must apply equally to both of them. We should remember that the purpose of creation is to practically test the power of God's attributes and He appears as innumerable souls with the help of the bodies of His own creation and they are the main instruments for testing those powers. They are not trifling things. Matter is not a

matter to be trifled with. It has got very great power so much so that we are bound hand and foot, as it were, with matter.* In this connection, a reference is invited to the 22nd sloka (stanza) of chapter II of the Gīrā where bodies are compared with our clothes. As we put aside an old and torn cloth and wear a new one, so we leave off the old and damaged body and take up our abode in a new one after death. Somewhere else this change of bodies is compared with the slough of serpents. We prefer this latter analogy to the former one so far as our present point is concerned. It is also a natural one. Serpents give up the slough but they retain the body. It is the abandonment of a superficial thing only. Exactly similar is the case with our bodies. We leave the superficial case or purdah at death but not lose the body altogether. All the three kinds of bodies mentioned above are held by us and we gradually leave off the purdahs according to our spiritual progress in the next worlds. The bodies in which we shall live in the next worlds are not entirely new as we do not pass through our mother's womb, nor are fresh bodies taken from outside in the next worlds. Neither of these things is possible. If we leave off the entire body here and obtain another in the next world, it means that we remain without any body for some time. This again means that we are merged in God here after death. If that be so, we cannot again rise and take up new bodies. Once we are merged in God, we attain final salvation and cannot come back as the same Jiva (living being) and cannot receive rewards and punishments in the next worlds for our good and bad deeds in our life in this Earth. We cannot attain final salvation at death here. Had it been possible, even sinners would have got final salvation here at death. None would have in that case practised for the development of God's attributes. "Eat, drink and be merry" would have been the order of the world and suicide would have brought final salvation. This is impossible on the face of it. It is true that there are no births in the next worlds. But there are deaths there. The Rg Veda also says so vide 12/9/3/12, 10/4/3/10 etc. of Śata Path Brahman. My Gurudev (spiritual Guide) Paramarṣi

* Please see reply to Question XV.

Gurunāth also supported that view. The thing is that as we advance in spiritual progress in the next life, we gradually leave off purdahs of our bodies and we go to higher, higher, and still higher spheres in bodies suited to those places. There is an impression among some men that after death we live as pure souls only i. e. bereft of the body. This is wrong. As already stated, it amounts to saying that we become one with God after death. But this is not at all possible.* Had it been the case, there would not have been any distinction between sinners and men who are highly advanced in spiritual life in this world. Both these classes of men would have got eternal bliss after death though their works in this Earth were as poles asunder. It is not also true that we all shall enjoy bliss after death. It is quite true that the highly advanced Sādhakas shall enjoy bliss after death, but sinners will have to pass through hell. As already stated, there is a gradual process in everything of this universe. The next life is no exception to that law. Even sinners may gradually attain spiritual progress in the next worlds and enjoy bliss. None will be left out for ever, no eternal perdition for sinners. There are, however, again degrees of bliss. It increases along with the advancement of spiritual progress and final, eternal and infinite bliss is attained only with the merging of the soul in God.

From what has been stated above, it will be seen that it has been reasonably proved that we will have to live in astral and ethereal bodies in the next worlds. It will be proved hereafter that there is life after death, vide reply to Question XXI.

Now let us come to the previous question about the proof regarding the existence of God. If we think deeply about ourselves, we will find that we are not satisfied with the present condition of our lives. Take the case of money. If a man begins his life with a few rupees as his income, he will not

* It will be proved hereafter vide reply to Question XV that embodied souls are in essence God Himself. There is, therefore, no real difference between God and soul. The embodied soul, if bereft of the entire body at death, must, therefore, be merged in God just as Ghatakāśa (ether in an earthen pot) becomes one with Mahākāśa (ether throughout the universe) when it is broken to pieces. Body is the cause of our distinction and therefore individuality.

remain satisfied with that till the end of his life. In fact, no amount of money will satisfy him. He will want more and more. Even all the riches of this world will not satisfy him. The same is the case with power. None is satisfied with his present power. Everyone wants that his power should be increased. Even if he be bestowed with the dictatorship of this world, he will find that he has not got everything he wants. Such is the nature of man. Nothing of this world can fully satisfy him. In the spiritual sphere the case is not at all different. If a man attains a little advancement in spiritual life, he will not be satisfied. He will want to see various attributes sufficiently developed in him. He will not remain satisfied, even if he realises God in one or two attributes. He will want to be still more advanced in spiritual life. This process will go on till eternity. Poet Rabindra Nāth says :—

“तृप्ति आमार अतृप्ति मोर”

i. e. Thou art my satisfaction and Thou art my dissatisfaction
i. e. my dissatisfaction never ends though I get satisfaction to some extent from Thee. Why is a man not satisfied with his present condition? It is because he has got infinity latent in him and he cannot rest satisfied until and unless he becomes infinity itself. He will certainly get some satisfaction at the different stages of his advance, but dissatisfaction will also cling to him i. e. he will never be fully satisfied until he is merged in Infinity itself. That Infinity is God Himself. It is because we are really infinite but reduced to extremely finite beings that we have got thirst for infinite happiness. It cannot be satisfied with the limited things of this world. We are therefore, knowingly and and unknowingly hankering after that infinite happiness and as that is not available here in the smallest degree to ordinary people, they resort to the pleasures of the senses in order to satisfy the mind any how. The enjoyment of this sort of pleasures is very, very transient and misleading.

It cannot be said that we shall remain eternally dissatisfied. When we find that every arrangement has been made by Providence for the satisfaction of all our desires, it must be said that our highest aspirations shall also be fulfilled. In

fact, we are on our way to perfection and all our honest and pure aspirations shall be fulfilled. As already stated, our thirst for infinity will not be fully quenched till we ourselves become infinite i. e. till we are merged in God Who is eternally infinite. It may not be out of place to mention here that dissatisfaction is not good and it gives us much trouble now and then, but without it we shall not be able to attain any progress in life, not to speak of infinite progress. Similarly doubts are bad, no doubt, but no progress in knowledge is possible without it.

Let us now think about the theory of evolution in the creation. According to the Hindu theory ether was created first of all and then gas, tejas, liquid and solid were gradually created. At the time of dissolution the reverse will be the order, i. e. solid will be dissolved into liquid, liquid into tejas, tejas into gas and gas into ether. The process will not end there. Ether will also be dissolved into the unmanifested attribute of God from which it has come, at the time of the final dissolution of the universe.

We can find out by scientific experiment that the product is dissolved into the mother element. Therefore by this process also we can reach the ultimate substance which must be God Himself. He is, therefore, the ultimate source from which the universe has come and to Whom it shall go. In this connection, a reference is invited to the reply to Question XIII from which it will be seen that the universe has come from the *Abyakta Swarupa* of God and therefore from Him.

We find that there are coarse (*sthula*) things and subtle (*subtla*) things in this world. Solid is more coarse than liquid, liquid more coarse than tejas, tejas more coarse than gas and gas more coarse than ether. As already stated, coarse things can be dissolved into subtler things. Ether is matter only and cannot be infinitely subtle. It must, therefore, be dissolved into something which is infinitely subtle and that thing is the *Abyakta Swarupa* of God and therefore God Himself. The dissolution of matter must go on from a coarse to subtler thing till it reaches some substance which is infinitely subtle and cannot be further dissolved. The dissolution must end some-

where or there will be infinite regress and that last place is God.

Let us now discuss very briefly about the next world where we will have to go after death, whether we like it or not, whether we believe in its existence or not. We have already discussed about our dissatisfaction with our present condition and in that connection it has been found that we all have thirst for infinity. It is a patent fact that this thirst cannot possibly be satisfied in this world. There must be some other worlds where we shall have to live and follow religious instructions more faithfully and diligently and attain gradually more and more spiritual progress in life. What do we see in this world? We find that we have got hunger and we are provided with innumerable articles of food. We have got thirst and we are provided with water, innumerable sweet fruits and some other liquid substances to quench our thirst. Similar is the case in respect of all our desires. It is, therefore, impossible that there is no provision for the fulfilment of our purest and highest aspirations. It must have been done and innumerable worlds are the places where these highest aspirations will gradually attain fruition. This divine discontent will never end until we are completely merged in God, the Infinite. All this time we will have to live in some or other kinds of bodies in some world or other. When various arrangements exist for the fulfilment of our wants and the satisfaction of all our desires, it is impossible to conclude that our spiritual aspirations will never be satisfied. In fact, some of these aspirations have been satisfied in the lives of great men and women even during their earthly existence. It must, however, be noted that only a small fraction of what is to be attained in eternal life, can be fulfilled here in this Earth and the major portion of our life's work remains unfinished. Something has also been said about our infinite spiritual progress in life. From what has been said before and is being said here, it will be seen that everyone of us will have to attain infinite spiritual advance. This cannot be reasonably refuted. When this is the correct conclusion, it necessarily follows that there are next worlds where we shall have to live and attain gradual progress in life.

Sir James Jeans says that there are as many stars in the universe as there are grains of sand in all the sea-shores of this world i. e. the number of spheres (worlds) in the universe is innumerable. My Guru Deva Paramarṣi Gurunāth gave me in 1903 the following account of the number of spheres in the universe. It is divided into seven Lokas. There is mention of these Lokas in the Hindu Śāstras. They are called Bhūḥ, Bhuvāḥ, Svah, Janah, Mahah, Tapah and Satyam. Parārdha is equal to 10000000000000000 i. e. 17 Zeros after 1.

Let us take A for 1 Parārdha. Bhūr Loka contains one Parārdha spheres.

Bhūr Loka contains A number of spheres

Bhubo Loka contains A^2 number of spheres

Svar Loka contains A^4 number of spheres

Jano Loka contains A^8 number of spheres

Mahar Loka contains A^{16} number of spheres

Tapo Loka contains A^{32} number of spheres

Satya Loka contains A^{64} number of spheres.

The total number of spheres in the universe is, therefore, $A + A^2 + A^4 + A^8 + A^{16} + A^{32} + A^{64}$. It will thus be seen that there are innumerable spheres in the universe, as stated by modern scientists. We shall have to pass through these worlds before we can hope to shake off the last vestige of our causal body and thus merge in God. As already stated, the astral and ethereal bodies are also made of matter and is subject to dissolution. The life of a body is, therefore, not an infinite one. It must end somewhere and at some time. When the last purdā is removed, the necessary result will be merging in God. It will also be seen that almost infinite time will be necessary for the end of our lives. One may or may not believe this account of the spheres in the universe but no one can possibly deny the existence of their almost unlimited number. Why are they created at all, if they are not intended for all of us of all the spheres? There must be some purpose behind the creation of so many spheres. Nothing has been done without any purpose whatsoever. Some scientists say that these spheres are not inhabited by living beings, while others say that they are so inhabited. If they are not inhabi-

ted by living beings or intended for our stay in the long journey, it is not understood why they were created at all. Were they created simply to keep the Earth, a tiny planet, in its proper place? Is the Earth the centre of the universe? We must remember that this Earth is but a geometrical point in the map of the universe. It does not, therefore, seem probable that Parārdhas of spheres have been created for this tiny Earth only and for no other purpose.

If it is argued that each sphere is inhabited by the living beings no doubt, but they do not go to next worlds after death. This means that the same circumstances that exist here, will also prevail there, i. e. the inhabitants of those spheres will not be able to get satisfaction of all their purest and highest aspirations and they will not have to go to other worlds after death to attain the fulfilment of their purest desires, i. e., the living beings all over the universe will be so many prisoners in their own respective spheres. This is impossible. In western countries, it is a part of people's education to tour round the world or at least the continent of Europe. What is the object of this kind of tour? It must be to educate the mind and widen the outlook by learning different things by coming in contact with different men of different culture, habits, tastes and temperaments. Similar is the law for all of us. The purpose of creation is to make us perfect. Is it possible to have it done by confining us within the four walls of a single sphere without allowing us to go round the universe gradually? The answer must be an emphatic No. Is there or was there a single man or woman who attained perfection during their earthly existence? How can the mission of life be fulfilled, if we are not allowed to go after death to other worlds? The attitude of those, who do not like to believe in the existence of our next life in the next worlds, reminds us of the proverbial frog which considers the well in which it lives as the vast and only universe. It does not see any thing beyond that well. Every body must admit that this is due to the extreme narrowness of mind. Should we follow the example of that tiny animal or as man, the highest type of the living beings of this Earth, rise above all kinds of narrowness and make our mind as large and as open as the illimitable sky

itself? The reply is apparent and need not be recorded. The reader is requested to contrast the aforesaid attitude with what Sir James Jeans says :—

"The immensity of the universe becomes a matter of satisfaction rather than awe ; we are citizens of no small city."

He has considered the entire universe as a city and we are its citizens. This is no flight of imagination but a naked fact. From what has been said above we may come to the conclusion that there must be some places where we must have to go and live after death.

The proof of the existence of next worlds can also be obtained from the fact that men do not receive punishments and rewards for all their actions in this Earth and there must be a place where they will suffer or be happy according as they act here and that place is the next world. It should be noted here that we receive punishments and rewards in the next birth or births, if we come back here without receiving them in the next world. By the word "happy" it must not be taken to mean worldly happiness. It must be divine in nature.

The positive proof of the existence of the next worlds has also been furnished by spiritualists. Their actions were investigated by such eminent scientists as Sir Oliver Lodge and others. They were satisfied that spirits came and delivered their messages. It is, herefore, no longer possible to deny the existence of next worlds.

All religious scriptures admit the existence of next worlds. When they are unanimous on this point, we may accept their verdict as an authority in this respect and conclude that there are next worlds for our spiritual work and progress.

When we must admit the existence of the next life in next worlds, it will necessarily follow that the soul survives the death of the physical body. When there are innumerable and imperfect embodied souls in the universe, we may reasonably infer that there is one Supreme Soul Who is Infinite and Perfect and He is God or Paramātmā. This can also be proved by the same gradual process as already stated. Finiteness and imperfection gradually decrease in us and there must, therefore, be One Who is Infinite and Perfect. He is God Himself. In this connection a reference is invited to the reply to Question XV

in which it has been proved that God Himself has appeared as living beings of the universe.

Soul is never born nor dies. In this connection, the attention of the reader is invited to stanza 18, Chapter II of the Kātha Upaniṣad. When we see death all around, we are bound to say that there must be something which never dies. In fact, the idea of eternity, infinity and deathlessness is inborn in us. In the universal prayer also already quoted from the Vṛhadāraṇyaka Upaniṣad we find the following :—

मृत्योर्मां अमृतम् गमय ।

(From death lead us into life eternal)

Soul is abstract and not concrete. He cannot, therefore, be divided like a piece of wood and we must, therefore, conclude that all the innumerable embodied souls are in reality one and the same and the Supreme Soul (Paramātmā) appears as so many embodied souls with the help of bodies of His creation. The difference amongst us is due mainly to the different bodies with which we are clothed. It has been briefly stated before how God has appeared as so many individual souls. More on this point hereafter.

We are born with some knowledge. It is called Sahaja Jñāna (Innate or Instinctive knowledge). By this we can correctly understand many things. This innate knowledge may undergo thorough change owing to various causes such as training, environments etc. When it (innate knowledge) is vitiated, we always mistake one thing for the other and this state of mind becomes the constant source of confusion due to darkness and many evils prevailing in the mind and consequent misguidance.

There are arguments to prove that speaking lies under certain circumstances is not wrong. But an unprejudiced mind will certainly say that telling lies is always sinful, no matter whether it is spoken for a selfish end or to save others. This can be said of some other things also.

From time immemorial men whether civilized or uncivilized believe in the existence of an unseen Power Whom we now call God. This shows that when the mind of men was a clean slate, the idea of the existence of God was clearly

written thereon. Belief in the unseen Almighty Power is the very breath of men from the time they came to this Earth. Atheists will say that it arose out of fear and desire for safety. But it is not so. The idea of religion and God is ingrained in man. He cannot escape from it. Prejudices, bad association, selfishness and pride may adulterate and hamper its expression for some time, but in the end he must correct his ways. Even J. S. Mill in his later days had to admit the existence of God.

Even if we admit for arguments' sake that the belief in God is due to fear and desire for protection in various kinds of dangers and difficulties inherent in the lives of primitive men, we can say that God in His infinite mercy might have ordained that method for the unfoldment of His knowledge which is lying latent in us. We are hedged round with very many barriers, but at the same time those very barriers do good to us. We are born and brought up amidst Nature and we cannot possibly shake off the evils inherent in nature. We must remember that we are clothed with bodies which also belong to Nature. What we should do is to make the best use of those evils and this will ultimately bring in the desired good result. God in His infinite wisdom and love has prescribed that we should go to Him through natural ways. For, that is the easiest path in consideration of the imperfect condition in which we have come to this world. None can think at his very initial stage about the one in which he will be perfectly free from all evils. This has been briefly stated before. Evils are not always evils. They help us in developing many good attributes by removing the very barriers which are produced by them (evils). Similarly fear may lead us to our belief in God and ultimately to the removal of the fear itself.

आनन्दं ब्रह्मणो विद्वान् न विभेति कुतश्चन ।

(Taittirīya Upaniṣad) 2/9

(He who knows the bliss (आनन्दम्) of God, i. e., he who realises the bliss of God, has no fear from any where).

All good attributes are in us, but they are lying hidden under innumerable covers. But they (covers) are double-edged, i. e., they can serve dual purposes i. e. they can serve as

barriers and they have the power as well to remove when properly used, those very barriers. God has placed obstacles in our way no doubt, but He has also made suitable provisions for their removal. Our way is thorny no doubt, but we shall have to remove those thorns by taking full and proper advantage of them. We cannot and should not avoid them entirely. What is necessary is our utmost effort to avoid their dark side and to take full advantage of their bright one.

“कण्टकेनाविद्धकण्टकम्”

(The thorn driven into the body can be removed by thorn)

We are only to understand this and follow the correct procedure for the spiritual advancement in our lives. It will be seen that the objection raised has been reasonably refuted and the fact that the unsophisticated primitive men had some idea about God, is a positive proof of His Existence.

May we now question the objector as to why there was in the minds of primitive men this idea about the deliverer from dangers and difficulties as well as the protector from all kinds of evils and why they did not think that it is the order of Nature and submit silently to their fate. They could take these things in many other ways, but it is not understood why they hit upon the right point. Whence has this idea come? They did not learn anything from books or heard about any truth from much abused priests and Gurus (Spiritual guides). As stated before, their minds were so many clean slates and whatever arose therein has some special significance of its own. May we not, therefore, say that their idea about God is a faint expression of what really is the case and thus conclude that it is a positive proof of the existence of God and that it is a very small fraction of the God-given knowledge received along with the birth of man. It is called Sahaja Jñāna (innate knowledge).

It may be argued that the idea about God of the primitive men was very hazy and full of extraneous matters and not quite correct. Before answering this objection, may we again question the objector as to whether the various conceptions about God formed by civilized man in general of even to-day, are all right in all respects, though they are proud of their

high civilization and culture and have got all the advantages of teachers, books and the knowledge about Nature? Now to the reply to the objection raised, it is quite true that their idea of God was crude and adulterated with very many things. It is also equally true that it has come to the present time bereft of some of its extraneous matter. It is also certain that the people in general have not yet been able to shake off much of their prejudices and traditional beliefs and form a true idea about God. Of course, those who have seen God or are highly advanced in spiritual life, have got true idea about Him. But their number is few and far between. The truth is being out and it requires the extensive preaching of true religion and true philosophy to establish the true idea about God and religion in the hearts of the masses of this world. To cite an example : we bring out gold from gold mine. Many impurities remain attached to gold. We then put it in fire and thereby destroy some of those impurities. When we find that all of them have not gone out of gold, we apply acid to make it perfectly pure. Similarly the conception about God of primitive men was not pure and simple, but there were many other things mixed with it. In course of time many of those impurities have been wiped out by various seers, philosophers and the highly advanced spiritual men. There is still much alloy within it and it is now necessary to apply the only unfailing acid of truth to bring out the pure and simple idea about God. We have, therefore, compared the idea of primitive men about Him with gold taken out from a mine. There was much extraneous matter therein no doubt, but nobody can reasonably deny that the idea of God was also there.

There is another point. When there is fear, there must be some one who is fearless and is capable of removing that fear. This is sufficiently demonstrated by the fact that primitive men without any instructions from others automatically and voluntarily prayed to an unseen power to remove their fear. He must, therefore, be free from fear as one, who is himself suffering from fear, cannot possibly remove that of others. It can also be proved by the gradual process that there is one who is absolutely fearless. None can deny the existence of fear in man. B has less fear than A, C has less fear than B and so on,

If we follow this course, we shall reach one who is completely fearless. When there is gradation of fear, it must end somewhere and that place is God. It is an axiomatic truth that God has no fear at all. God is All-Powerful and Absolute. Of whom shall He be afraid? What was said before in this connection therefore proves the existence of God.

There is no doubt that there are evils in men. We have already discussed very briefly about this subject. We have tried to show that they are necessary for the creation and maintenance of the world. But there is no denying the fact that our evil propensities have got a very dark side also. Had it not been the case, they would not have been designated as evils at all by all men of all ages. It is also a fact that man has got freedom of will though it is very much restricted as everything in the universe is more or less limited. A man chooses the path he likes and proceeds by that route. Another fact is that man has the inborn power to distinguish between right and wrong, good and evil. It is generally called conscience. It is, of course, true that we sometimes take good for evil and vice versa and cannot always judge things correctly. But that is due to many causes such as prejudices, surroundings, training etc. In short, we fail to correctly judge things in proportion to the filth that has been heaped over our mind. The mind of an average man is always highly prejudiced and not a clean slate at all and hence the difficulty. In spite of all these barriers, our conscience can almost always say what is right and what is wrong at least in a general way. What is this conscience? It is the message of the soul expressed through the mind. It may like other attributes of the soul be transformed through the mind and adulterated to a great extent, but it cannot entirely die out for all times. Had it been the case, sinners would not have been able to come to their own through the fire of repentance. From this conscience we can trace the soul and through soul, the Supreme Soul or Paramatmā. In this connection, we should remember the construction of the mind as mentioned before. The brain is an inanimate object and can have nothing to do with the moral values of our actions and thoughts. It cannot, therefore, possibly decide what is right and what is wrong. It can on the contrary trans-

form and adulterate the message of the soul to a great extent, so much so that we do not always hear the voice of conscience at all. The remaining part of the mind is the reflection of the attributes and powers of the soul. So we can conclude without a shadow of doubt that conscience is nothing but the message of the soul. It (conscience) is also called the voice of God. If we consider, as stated before, that the soul is in essence God Himself, there is no harm in saying so.

We are provided with the following :—

- (1) Evils (It has been proved that they have got both bright and dark sides).
- (2) Conscience.
- (3) Freedom of will.

Conscience will dictate to a man what he should do and what he should not. He has got the freedom of will. He can, therefore, act according to the dictates of his conscience setting aside the temptation of evils. It is not, therefore, understood what defect there is in the creation when things have been made in such a way.

A question may be raised whether men should be deprived of all earthly enjoyments and transformed into puritans of the extreme type or they should renounce the world for good. The answer will be that nothing of the kind will be necessary. We should take full advantage of the bright side of evils and enjoy so far as consistent with the physical, moral and religious laws combined together. If this is done, evils will be transformed into good and will act as our friends instead of our foes. The Hindu Śāstras prescribe the following Sādhanaś (practice) in the life of a man. They are called Dharma, Artha, Kāma and Mokṣa. A man should strictly follow the ethical and preliminary rules of religion. He should earn money without going against those rules. He should also fulfil his desires without going against those rules as well as the laws of economy. He must also work for his salvation. There is another saying

“शरीरमाद्यं खलु धर्मसाधनम्”

(Body is certainly the first thing for the practice of religion.) We are, therefore, bound to follow the rules for preserving our health. It will thus be seen that no department of life

has been left out and no objection can reasonably be taken against these. Let us see what Śrīmad Bhāgavat Gītā says in this connection :—

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा । (6/17)

English translation :—He, who regularly takes proper meal and conducts himself properly, who properly works, whose sleeping and waking states are properly regulated, can destroy sorrows.

It has already been stated that these evils, if properly guided, will by their actions unfold the good attributes behind them and that is the easiest way for that purpose. In this connection, a reference is invited to stanzas 1 and 2 of the Īśa Upaniṣad from which it will be seen that there is no harm in enjoying the world, but everything should be felt as pervaded through and through by God. He should always be the centre of our thoughts and actions and nothing should be done ignoring Him or superseding His Command. If this is done, the question of evils does not arise at all.

Let us now examine the lives of the Seers of God and spiritually advanced great men. We shall find that they not only possessed supernatural powers, but they developed many good attributes in their lives which are so many direct and positive proofs of the existence of God as well as what religion can do to a man. It is impossible to say that they are all liars or are misled by illusive and imaginary thoughts or sentiments. Their very lives will categorically belie all those apprehensions. Even in the present day we find God-intoxicated and highly and spiritually advanced men in this Earth converting sinners and reforming them thoroughly. There are instances in which the sinners of extreme type were converted into earnest worshippers of God. They afterwards became the chief preachers of that religion which they wanted to destroy. Take the case of St. Paul. He was going to kill Christians, but he afterwards became a Christian of Christians. Omar went to kill Prophet Mahammad himself, but by God's mercy he refrained from doing so and became his favourite disciple.

Similar instances can be multiplied. "He came to scoff but remained to pray" is a saying which shows that the conversion of the opponents of religion is not rare. Who are the persons who preached the message of peace and good-will towards men during different ages from the core of their heart as well as by their lives but not from altruistic or political motives? Who are the persons who reformed the society every now and then? Were they not theists? Were they not religious men? Who are still guiding the world in the face of revolt against religion, either expressed or hidden, and upheavals of various kinds in political, social and economic lives of men? Are they not Prophets of this Earth? What are they? Are they not lovers of God and followers of His religion and thereby highly advanced in spiritual lives?

None but God and His religion can truly and thoroughly reform men. They (men) may do something towards their good, but it is almost nothing in comparison with what religion can do. Religion is the greatest helper in our eternal life. Those who do not believe in God and His religion, entertain a very narrow idea of their lives. They think that our lives will end with the death of our present physical bodies. This idea misleads them to follow the most mischievous saying "Eat, drink and be merry" which is the logical conclusion of the disbelief in God and His religion. Man by his own endeavour, can at most control his passions and prejudices to some extent but not completely. He is still more unable to irradicate them from his mind. It is the man of religion who can obliterate them from his mind with the help of God and God alone. The control of passions and prejudices touches only the fringe of the spiritual life. There are in it innumerable higher stages which cannot be attained by human endeavour alone. They are not also known to most of us. Brahma Upāsana and Guṇa Sādhana are the only means effective there. Above all, God's grace is absolutely necessary. The thing is that men in general have got a very narrow idea about religion and think that the observance of some ethical rules, formal ceremonies, verbal prayers and similar other things are all in all in religion and nothing more is necessary. Every sincere thinker will say that this is wrong.

We have said that man can by his own endeavour control his passions and prejudices to some extent. But if we go deeper into the matter, we shall find that even that power in man is not his own but is God-given. The All Merciful Providence has provided us with some power by the exercise of which we can do small things. Our power is very much limited and God's power is infinite and we are here to unfold his infinite attributes and infinite powers through His Grace and Grace alone. Of course, we shall have to work to that end but God's Grace is indispensably necessary and without it we cannot satisfactorily and competely do any work worth the name.

From what has been said above, it is clear that the lives of great men are positive proof about the existence of God and what religion can do in a man. The testimony of the seers of God must, therefore, be accepted as another proof in this respect.

We are believers of miracles. We believe in the miracles wrought by Jesus Christ within a short space of 3 years. Indian seers and other spiritually advanced men could and can also work miracles. There is a rational explanation for them. It is not mysticism only. Where do they get those extraordinary and supernatural powers which ordinary men cannot exercise? They (average people) do not even believe in those powers, not to speak of acquiring and exercising them. The only answer is that for the good of the people at large God in His Goodness invests with extraordinary powers those persons who have followed the right path and far advanced in unfolding the attributes of God lying latent in them. Each attribute of God has got power of its own and when it (attribute) is unfolded in a man, its power can naturally be exercised. God is All-Powerful. He has infinite powers. His Will-Power is at the root of this creation. It is but natural that his children, who have been able to unfold his attributes in them, will also be able to exercise the powers of those attributes. As already stated, their lives are unmistakable evidence of the existence of God and unlimited power of religion. How many Chaitanyas, how many Christs, how many Rām Mohans are there amongst atheists? The comparative study of the lives of these two

classes of men will clearly reveal the powers of God and His religion. For ordinary people they (Religious men) are the best source of inspiration so much so that they do not hesitate to place them in the Mighty Seat of God Himself. This would not have been the case in almost all ages, had not such men had some extraordinary powers in them. It is a fact that the lives of great men solved very easily many knotty problems of life. We may, therefore, say that the extraordinary and supernatural powers of great men will clearly show that those powers came from God and God alone.

Of all the proofs that a man can produce for proving the truth of an event the direct evidence of an eye witness is the best. As already stated, God can be seen. It has also been said how He can be seen (realised) by a man. Therefore the evidence of seers must be accepted as a positive and direct proof for the existence of God. Of course, we must see that they are good, honest and truthful men. It is generally argued that if a man can see God, it is not understood why others cannot see Him. The answer is very simple. The seer does not see Him with his fleshy eyes or feel Him by other bodily organs of knowledge or even by his mind. He has to acquire much spiritual advancement in life before he can see God. In short, nothing of the material world can realise Him. We will have to acquire divine eyes before we can hope to see Him. We have not seen England, but from the testimony of those who have seen that country, we can be sure that there is such a country as England even without going there. We need not doubt the evidence of those who are eye-witnesses. Similarly we should not doubt the evidence of the seers of God. They are all honest and truthful men as their lives will testify. They give evidence simply for the benefit of men in general. They do not say that others will not be able to see God and that they alone have monopolised God-vision. But on the contrary, they show us the way as to how we can see God. We cannot go to England unless we have sufficient funds at our disposal and earnest desire for going there. Similarly we cannot see God because we are not sufficiently eager to see Him nor have we unfolded spiritual attributes indispensably necessary for us to see Him i. e., to realise Him. It will not be out of place

to mention here that my Guru Deva Paramarshi Guru Nath told me plainly and in unequivocal terms that he had seen God many times in his life. An English translation of what he said about his faith or rather knowledge of the existence of God in his Brahma stotra (Ode to God) is noted below :—

“Oh Infinite Kindness ! if at any time the sun rises in the west at night-fall without the words of siddhas (highly spiritually advanced men who have attained success in their Sādhana—religious practice), my heart shall not still waver from Thee, Oh God !

If lotuses can grow on the mountain tops in the poles, if oceans can be without water, if mountains can be like tallest grasses, my heart shall not still waver from Thee, Oh God !

If earth can be without smell, water without liquidity, fire without colour, air without motion and tactual power and ether without sound, my heart shall not still waver from Thee, Oh God !

If a cow ever fails to give milk, if a mango-tree fails to produce mangoes, if naturally fragrant flowers fail to spread smell, if earth fails to produce paddy and clouds to make showers, my heart shall not still waver from Thee, Oh God !

If without faith in God one can still attain success in his austere religious practice, if one can acquire knowledge of good books without earnestness and concentration of mind on his part, if one can attain salvation without Bhakti (love mixed with reverence), my heart shall not still waver from Thee, Oh God !

If pieces of wood can be reduced to ashes without fire, if a tree can be decomposed without any liquid substance, if it (tree) can be dried up without air, my heart shall not still waver from Thee, Oh God !

If the blind can see, if the deaf can hear and if men without nose can smell without austere religious practice, my heart shall not still waver from Thee, Oh God !

If being bereft of all affection a mother can forsake her own son, if an erudite scholar can give up study of good books and if a king can voluntarily abdicate his throne, my heart shall not still waver from Thee, Oh God !

If a crow can always coo like a cuckoo, if a well trained horse can give up its neigh, if at the beginning of rains clouds fail to produce thunderous sounds, my heart shall not still waver from Thee, Oh God !

If the three worlds can exist without the sun, if crop can grow without water, if a man can live without air, if the world can exist without gravitation, my heart shall not still waver from Thee, Oh God !

If a man without hands can take something, if a man without the power to move can go to the summit of a mountain and if a man without the practice of the "Hata Yoga" can stay in the sky, my heart shall not still waver from Thee, Oh God !

If a habitual sinner without austere religious practice and without the powerful blessings of siddhas, can remain unaffected in the face of sufficient cause for temptation, my heart shall not still waver from Thee, Oh God !

Everyone will see how truly he realised God and how forcefully he said so. What he says is in short that all impossibles may be possible, but his faith in God shall never waver. Such a categorical, unambiguous and emphatic statement cannot but be accepted. Ṛṣi Śvetāśwataṛa, the author of the Upaniṣad of his name, declares "I have known (seen or realised) the Greatest Person Who is All-Light and beyond all darkness. One can be above death by knowing Him (realising Him).

There is no other way. Is this not an unequivocal declaration regarding the existence of God? Should we not accept this as the direct evidence of a seer of God?

The seers of God have shown the way and others may follow that path and say whether or not it is possible to see God. A scientist may discover a planet. He will surely show the way as to how the planet can be seen by others. Other scientists may follow the procedure prescribed by him and find it out. People may thus take advantage of discoveries by others. Exactly similar is the case here. The seers of God say that they have seen Him and further say that He can be seen by following certain procedure. The people in general will not otherwise be able to see God. This inability to see Him by a man who fails to follow the right path, does not prove that God does not exist nor that He cannot be seen.

We laymen accept the statements of famous scientists like Newton and others as quite true and do not question their veracity though the scientific theories sometimes prove to be wrong. Why do we do so? Because it is impossible for every man to know by practical experiment and theoretical learning the truth of every scientific discovery. It is also because we know that they are greatly learned men and they have specialised in certain branches of science. Their eminence in the respective branches of learning is not due to anything in their person but to the life-long training they went through with earnest devotion and concentration of mind. It is not, therefore understood why the people in general should not accept the statements of the seers of God as quite true when they (seers) were able to see God after undergoing long and laborious religious practice. They cannot possibly commit mistakes at least so far as the broad fact of the existence of God is concerned. If they do so in this respect, they cannot be called seers. They cannot possibly forget the hallowed vision and commit any mistake about it. For, that vision gives the seer real and true knowledge not to be forgotten in his life. He cannot also commit mistake in regard to the God-vision as illusion. Light and darkness cannot exist together. When a seer sees God, his heart becomes fully illumined by the light of Knowledge and there is not and cannot be any room for darkness and con-

sequent illusion. A reference is invited to stanza 15, Chapter V of the Kāṭha Upaniṣad. It will be seen that God is All-Light and all the suns and stars of the universe do not shine there and it is not possible that there should be any mistake when Father and son meet in that Infinite Light. In fact, knowledge itself cannot be false or mistaken. That amounts to contradiction. We may commit mistakes about material objects for many causes, but the seer of God cannot under any circumstances doubt the existence of God. It is so infinitely more real and true than seeing material objects.

The thing is that many of us think that there is no reason why we should not see God when others can see Him. But we forget that He is not a material object and cannot, therefore, be seen or otherwise felt by our senses or known even by mind. We have to acquire the knowledge of God before we can hope to see Him. Everything requires training. Neither a great scientist nor a great philosopher acquired their knowledge from the moment of their birth. They must have undergone some training and their knowledge developed day by day as they learnt more and more. It is, therefore, strange that many of us think that nothing is required from us to see God or to attain spiritual advancement in life in spite of the fact that in every department of life we see that much training, much effort and much devotion are indispensably necessary to achieve success.

Again what is meant by seeing God? It is the realisation of one or more of His infinite attributes after developing them to the extreme. It is not exactly like seeing a material object. We should also remember that God cannot be seen in His entirety by anybody. He has infinite attributes in Him. Even if a man realises Him in billion attributes, he has seen but a very small fraction of His. In this connection a reference is invited to Mantras 1 and 2, Chapter II of the Kena Upaniṣad. It will be seen that God can only be partially known. A reference is also invited to the reply to Question XXIII.

From what has been said above, it will be seen that the existence of God can be proved not only by the testimony of seers but also by the direct vision to which every man and woman are eligible. The only proviso is that he or she shall

have to go there through certain process as everyone has to do for acquiring anything worth having in this world.

There are Scriptures in every religion. There are also many other religious books. Though they may differ in some respects, they are unanimous about the following points :—

- (1) Existence of G d.
- (2) Existence of next world.
- (3) Beginning of creation.
- (4) Necessity of religion for the salvation of man.
- (5) Ethical principles.

We may, therefore, accept the authority of Scriptures as true at least in the above respects. It is impossible to say that the Scriptures are the works of selfish men who misled the common people from the right path. The contrary is true. They were all religious men. Their only aim was to guide the people in the right path. There may be some mistake here and there, but that should not be taken as an argument to entirely ignore them. The main causes of the differences in their sayings seem to be that

- (1) They saw things from different angles of vision.
- (2) They had to write those books to teach men of different temperaments and climes and some portions became more fit for the different stages of the lives of their disciples than as universal instructions.

(3) Some of the writers resorted to allegorical writings and introduced many stories in order to teach the masses with a view to bringing them into the fold of religion as much as possible. The real meaning of some of these writings is not understood by many now-a-days.

(4) It is not also impossible that a few writers were not quite conversant with the fundamental truths about God and religion.

(5) It is also apparent that some writers took up a sectarian view. Their writings cannot, therefore, be universal. There are also interpolations in many books as well as sectarian interpretations.

We can, therefore, rest satisfied that the authority of the Scriptures of different religions at least so far as the points in which they are unanimous, may be accepted as a proof for the

existence of God. The above fundamental principles are the same in every religion. In short, the Scriptures and other religious books should not be considered as infallible in every detail, nor should they be condemned outright for a mistake here and a mistake there. Scriptures contain many sayings of saints and seers i. e., of those persons who attained their eminence in spiritual life by Brahmo Upāsana and Guṇa Sādhana (Worship of God and practice for the development of God's attributes lying latent in us) and those sayings cannot possibly be brushed aside unceremoniously. There cannot, therefore, be any reasonable objection to accepting the Scriptures as authority so far as the point under discussion is concerned. We can, therefore, say that God exists.

We are now going to prove the existence of God by mathematical reasonings. The following subjects have close bearing with the following arguments. They will be dealt with hereafter. The reader will please refer to them when necessary.

(1) The material universe has been created by God by His Will-Power from out of the Abyakta Swarūpa of His (Reply to Question XIII).

(2) The Abyakta Swarūpa has not suffered any the least change inspite of the fact that it has been transformed into the universe (Reply to Question XIV).

(3) God Himself has voluntarily appeared as living beings with the help of the material bodies of His creation. But He has not been affected in the least thereby (Reply to Question XV).

The modern Science is now convinced that the universe has come from one. But it has not yet been able to demonstrate this in a laboratory. If we can prove that this truth about one (**एकेर तत्त्व**) is at the root of every thing with the help of mathematical reasonings, all doubts about the existence of God will vanish. Science has no power to demonstrate the existence of God in a laboratory to the satisfaction of one and all. It does not, however, claim that power. In other words, Science will not be able to show the existence of God by any scientific experiment just in the manner it can produce water from H₂O. But Science will be able to prove that many have

come from one and the existence of many depends entirely on one and one alone. We shall try to prove that fact with the help of mathematical reasonings. If this can be done, we can conclude that that One is God. We should remember that the reasonable inference is considered sufficient to prove a tattva (truth) in philosophy as well as in science.

What attributes we see constant in the material objects ? They are form, formlessness and unconsciousness. They have also got power. Whence have they come ? It must be said that they have come from something which has form, formlessness, unconsciousness and power. That something is the *Abyakta Swarūpa* * of God. That *Swarūpa* and therefore God is the material cause (*उपादान कारण*) and His Will-Power, the efficient cause (*निमित्त कारण*) of the material universe.

The material universe can be compared with a gold ornament. The latter is gold + ornamentations i. e., name and form (*नामरूप*) or phenomena. There is nothing in the gold ornament except gold and ornamentations. Again ornamentations have no existence except for gold, since the former are made entirely out of the latter. Gold is, therefore, the only substance of the gold ornament. If we take out gold from the ornament, ornamentations will vanish and nothing will remain. Just, in the same manner, nothing of the name and form (Phenomena) of the universe can exist, if we take out the *Abyakta Swarūpa* of God from the material universe, i. e., the universe will be reduced to nothing, if there is no *Abyakta Swarūpa* behind it, since its phenomena have been formed out of that *Swarūpa* alone. *Abyakta Swarūpa* (and therefore God) is, therefore, eternally true, but the existence of phenomena depends upon that *Swarūpa*. They are, therefore, dependent or contingent truth (*आपेक्षिक सत्य*). Therefore they have no absolute existence of their own. With these preliminary remarks we are now going to prove the existence of God by mathematical reasonings.

Let us now think about *Parārdha* quantity. What is that quantity ? It is one followed by 17 zeros. (10000000000-0000000). We find that there is one behind all these Zeros.

These zeros have no value at all of their own except for the fact that there is one behind them. Similarly, the phenomena of the universe have no existence except for the fact that there is one substance behind them all. Phenomena have existence so long as noumenon is behind them. Otherwise, they have no existence at all. It has been shown before that that one substance is the *Abyakta Swarūpa* and therefore God. He is eternally true and the existence of the phenomena of the universe depends upon that of God. It has been seen before that the phenomena of the universe have no existence except for the *Abyakta Swarūpa* and therefore God. They are otherwise nothing. It will also be proved afterwards that God is *Ekamevādwaityaṁ* (one without a second). There is nothing or none except God. It is, therefore, clearly seen that one alone is true and everything else depends upon its existence.

A question may now arise as to why the value of a quantity increases with the increase in the number of zeros. One hundred has greater value than ten, one thousand greater than one hundred and so on. One zero is as much nothing as two or more zeros. To understand the answer to this question we should again think about a gold ornament. What is a gold ornament? It is a piece of gold plus ornamentations over it. Gold ornaments may be of various kinds. The value of a gold ornament will increase with the complexity of ornamentations. In other words, the more the piece of gold suffers transformation, the more will be its value. The price of a plain bangle and that of one with various ornamentations differ greatly. The value of the latter is greater than that of the former. This can be said of other ornaments also.

If we think about the various kinds of the bodies of living beings, we shall be able to see that the difference in their values is simply astounding. The bodies of living beings called amoeba and those of men and specially those of geniuses will tell us that their difference is very great and this difference in their values is entirely due to the complexities of the construction of their bodies, i. e., the more the body is transformed, the more will the complexities increase and the more will be its value.

If we now think about Byom (ether), we shall find that there is irreducible minimum ornamentations or transformations (विकृति) over it. Ornamentations have gradually increased in gas, tejas and liquid and there are maximum ornamentations in solid matter. None can ascertain their quantity in that kind of matter. Ornamentations in liquid, tejas and gas gradually decrease until it is reduced to irreducible minimum in Byom (ether). According to man's calculation, we attach maximum value to solid matter. We always get Byom (ether). We are never in want of it as it is always all-pervading matter. It is true that we cannot live long in the absence of liquid, tejas and gas, but they can be obtained without much effort on our part. However, we attach more value to them according as they entail more and more hardship on our part to obtain them. But we consider solid matter as the most valuable thing. Solid matter means innumerable objects of that nature. It is for land which is solid, that there were innumerable wars enacted in this Earth. We consider gold and those articles which can satisfy our propensity of lust as most valuable. Gold is solid. The sex organ for satisfying the lust of both men and women is called Upastha in sanskrit. It is constructed mainly with the Rajas part * of solid matter. It is known to all of us that there were and there are innumerable evil activities in this world for acquiring gold and satisfying lust. We can thus understand that in our calculation those objects are most valuable which have got most complex phenomena or which are most transformed. In other words, the value of things will increase according as they have undergone more and more transformation. It is for this reason that ten is greater than one, one hundred greater than ten and so on. In other words, we find that the value of articles increases with the increase in their transformation and consequent increase in their ornamentations. It has been shown before that the abstraction of the Abyakta Swarūpa from the worldly phenomena results in their utter destruction. They are reduced to zero and nothing of them remains. The abstracted phenomena or Nāma Rūpa (Name and Form) are, therefore,

* Matter consists of Sattva, Rajas and Tamas vide Sāṃkhya philosophy. They exist in different proportions in different kinds of matter.

the same as zero or nothing. The increase in the number of zeros, therefore, means the increase in the amount of ornamentations and that again means the increase in their value according to worldly calculations. It is now, therefore, clear why the increase in the number of zeros after one means the increase in the value of the quantities.

It has, therefore, been shown that one is eternally, independently and absolutely true and the existence of zeros depends upon that of one. They have no existence or value when one is abstracted from them. Similarly, God is the only Eternal, Independent and Absolute I ruth, but the life of the phenomena constructed out of His Abyakta Swarūpa entirely depends upon it and therefore upon God. They are nothing, they have no value without Him. We can, therefore, come to the conclusion that the phenomena of the universe have come from God and they exist in Him.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

(Gītā—9/4)

| All the universe is pervaded by me in the shape of the Abyakta (unmanifested seed of the universe). All things rest on me, but I do not rest on them.]

That one is Brahma. Different persons call Him by different names.

A new system has been introduced in mathematics in which only one and zero have been accepted and not other numerals. From this also it can be reasonably inferred that there are only two things in the material universe. They are substance and phenomena or transformation or ornamentations (विकृति). It has already been shown that the abstracted phenomena or Nāmā Rūpā (Name and Form) are the same as void or zero. One is, therefore, the only thing and the existence and value of zero depend entirely on that one.

Buddhist philosophers unknowingly proved the above conclusion i. e., that the phenomena of the universe minus God are nothing. They do not admit the existence of God or individual soul. The universe has come from the void. It has, therefore, no existence at all. It is all-illusion. This is no place for discussing the Buddhistic philosophy. But from its

perusal, we shall find that nothingness is the inevitable result, if we take out God from the phenomena. In other words, those philosophers were able to come to Nihilism because they assumed the creation without God. That the phenomena of the universe without God is nothing can thus be ascertained from the Buddhistic philosophy.

Śaṅkara Māyāvād calls the phenomena of the universe as nothing. They are so much illusion and nothing else. Māyā is at the root of all these. They say that God has got nothing to do with the universe. It has entirely separated God from the phenomena of the universe and it is for this reason that it has been able to prove their nothingness. We can thus see that Māyāvād like Śūnyavād could prove the nothingness of the phenomena of the universe when abstracted from its substance viz. Abhyakta Swarūpa and therefore God and not otherwise. All these clearly show that transformation (विकृति) alone i. e., phenomena minus Abhyakta Swarūpa and therefore God are as good as zero (Śūnya or nothing).

From what has been said above, it has been proved that the phenomena when abstracted from the Abhyakta Swarūpa and therefore God are nothing. Their existence and value depend entirely upon the Abhyakta Swarūpa and therefore upon God. They have no independent existence and value of their own. It has, therefore, been truly proved mathematically that one is the only thing true and that one is God.

A question may again be raised here that one is not the only number for our calculation. Two to nine are also numbers. Many quantities can be formed with two or more of them when put together. They are not zeros. They can also independently express some quantity without one. To this our reply will be that each of the numbers two to nine is nothing but the expression of one as many. For example, $2=1+1$, $3=1+1+1$ and so on. They cannot stand without one i. e., one is the only number, but it has appeared as many. It is for this reason that numbers indicating many have been created for the calculation of things appearing as many.

It will be proved in reply to Questions XIII and XV that God has appeared as many and that neither He nor His Abhyakta Swarūpa has been affected in the least for the creation

of the material universe and living beings. It will also be proved hereafter that God is one without a second and that He is in the universe no doubt, but He is at the same time beyond it, i. e., He is both immanent and transcendent.

It should also be mentioned here that one is the only eternal truth and vacuum (Śūnya) is nothing but the imaginary negation of the same. In fact, there is no vacuum. Byom pervades the entire universe. It has also been said before that All-Pervading God exists in Byom as well as in the infinity beyond the universe. There cannot, therefore, be any vacuum anywhere. We should also remember that mathematics is an empirical science although it is the exact science.

From what has been said above, we can come to the conclusion that one is absolutely independent but the phenomena of the universe have no independent existence of their own. They depend upon the existence of one. If we take out one from Parārdha, its value will be reduced to nothing. Similarly if we can abstract the Abyakta Swarūpa and therefore God from the universe, it will also be reduced to nothing. One is, therefore, the only eternal truth and that one is God. The universe rests on Him partly as well as wholly. It is, therefore, dependently true.

Jīva (living beings) = Soul + body. Body falls within the material universe and is considered nothing if we abstract it from its substance i. e., the Abyakta Swarūpa of God. There remains soul only. A question may arise as to why there should remain soul and not nothing, if the body is taken out from a Jīva. To this our reply will be that a Jīva has spiritual attributes in addition to material ones. Spiritual attributes are knowledge, love, consciousness etc. They cannot be the attributes of a material body. Matter has no consciousness. But a Jīva has it. He can think, he can acquire knowledge. Matter cannot possibly have these attributes. None has ever been able to show that a soul can be produced from the unconscious matter. It should, therefore, be understood that there is in a body something which has spiritual attributes such as consciousness, knowledge, love etc. That something is the Soul. Even the Sāṃkhya Philosophy which does not make any

mention of God, also admits the existence of individual souls. More on this point in reply to Question XV.

It has thus been proved mathematically that the phenomena of the material universe and therefore of the bodies of living beings are reduced to nothing, if we take out their substance, the Abyakta Swarūpa of God, from them. It will also be proved hereafter that God has voluntarily appeared as many individual souls. The latter are in essence (स्वरूपतः) God Himself. It will also be shown that God is one without a second. He is the Infinite Unity of infinite contradictory attributes. He has, therefore, been able to appear as many though He is eternally One and not many. One is, therefore, eternally true and many are its appearances. God has, therefore, appeared as many living beings and material objects in the same manner as the ocean appears as innumerable waves. They are real and not illusory. Similarly the material universe and living beings are also real. These points will be made clear in replies to the Questions XIII to XV.

If we now accept the following formula, we shall also be able to know from the analysis of the universe that one is eternally true and that one exists as its only substance and that one is the Abyakta Swarūpa and therefore God Himself.

$$X^0 = 1$$

This formula can be proved in the following manner :—

$$1 = \frac{X^5}{X^5} = X^{5-5} = X^0$$

$$\therefore X^0 = 1$$

"X" means unknown infinite thing. It may mean the universe or small things contained therein. For the present, let us take the universe as the unknown finite thing of which 'X' is a symbol. Zero power negates everything of "X" except its substance. If 0 power could reduce "X" to 0, "X⁰" would have been equal to 0 instead of 1. 'X' does not, therefore, lose everything of it, but something persists. We can thus easily understand that something which is eternal and cannot possibly be destroyed, remains of "X". That something cannot but be its ultimate substance. Again the ultimate substance cannot

but be the ultimate principle. The ultimate substance is the First Cause and that Cause cannot be dissolved or destroyed.

We have seen before that 'X' means the universe. The "universe⁰" is, therefore, equal to 1 or the "universe" means only its ultimate substance, ultimate principle or the First Cause. We have already seen that 0 power destroys everything of the universe except its substance. Therefore one in " $X^0 = 1$ " or " $\text{universe}^0 = 1$ " means Abyakta Swarūpa and therefore God, Who is the Substance or the First Cause of the universe.

This point is being dealt with more clearly. The modern science can dissolve solid matter into gas. The science has not yet been able to dissolve gas into Byom (Ether). When we can dissolve solid matter into gas, we must admit that gas can also be dissolved into Byom. If we refuse to do it, we will have to go against the Law of the gradual process in everything of the creation. That is not possible. Byom is the first created thing according to the Hindu theory of creation. Byom alone will remain in the universe just before its final dissolution. The ornamentations (phenomena) at present existing in solid, liquid, tejas and gaseous matter will not stick to Byom of that time. The phenomena in Byom are negligible. Those also will be dissolved at the time of the final dissolution. It can thus be seen that all the phenomena of the universe will one day be destroyed, but its substance will remain intact for ever. The modern science also says the same thing in an indirect manner i. e., phenomena of objects change, but matter and energy remain constant. It can go no further. When phenomena are liable to be dissolved and hence changeable and temporary and the ultimate substance, immutable and eternal, the zero power over X will affect its phenomena only and not its ultimate substance. It has already been shown that 0 power of X cannot reduce X into 0. We shall, therefore, have to admit that there is something in X i. e., in the universe which cannot under any circumstances be dissolved or destroyed and that something is one and that one is the Abyakta Swarūpa of God and therefore God.

If we think about this point from another angle of vision, we shall find that the 0 power of X must destroy something of it though not the entire thing. We have shown that $X^0 = 1$.

Parārdha* is also therefore one, i. e., 0 power has reduced Parārdha into one. It is thus seen that 0 power must affect all things or quantities and the result will be that the ultimate substance alone will remain intact while the phenomena or transformations will be destroyed. The ultimate substance is one and that one is the Abyakta Swarūpa and therefore God. It has already been shown that all transformations or ornamentations (विकृति) of the universe without the Abyakta Swarūpa of God are as good as zero or Śūnya.

We see that the value of a quantity increases with the increase in its power. For example, $2^2 = 4$, but $2^4 = 16$ and so on. In a similar manner the value of a quantity decreases with the decrease in its power. It has been shown that the value of a material object increases with the increase in its transformation (विकृति). The value of a thing must, therefore, decrease with the decrease in its transformations. Therefore the 0 power will destroy all the phenomena of X i. e., of the universe in the same manner as 0 power reduces Parārdha to one and one only i. e., all the phenomena which without the Abyakta are nothing but zero, are entirely eliminated by the zero power. The same thing happens here i. e., the "Universe" = 1, i. e., 0 power has destroyed all the phenomena only of the universe. It thus comes to this that the ultimate substance alone remains intact, because it is eternally immutable and indestructible. It is not and cannot in the least be affected owing to the dissolution or destruction of its ornamentations.

We can also come to the same conclusion in another way. X^0 is expressed as X to the power 0. X^2 as X to the power 2, X^4 as X to the power 4 and so on. 0, 2, 4 etc. are called powers of X. It has been proved that the Abyakta Swarūpa has been reduced to the universe by the Will-Power of God, but it (Abyakta Swarūpa) has not been affected in the least by such reduction. In other words, phenomena (Nāma Rūpas) are so many ornamentations created by the Will-Power of God out of His Abyakta Swarūpa just as the goldsmith by his work (and therefore by will) transforms a piece of gold into an ornament with various ornamentations i. e. the names and forms or the phenomena of the universe are the creation of the Will-Power of God. The ornamentations of the gold ornament can be des-

destroyed by the goldsmith by dissolving the latter into a piece of gold again. Similarly God can destroy the phenomena of the universe by dissolving them into His Abyakta Swarūpa by His Will-Power which has three aspects of creating, preserving and destroying. This is apparent in the working of the universe. As soon as God destroys the phenomena of the universe, His Will-Power will be reduced to Zero so far as His Abyakta Swarūpa is concerned in respect of the creation, preservation and destruction of the universe, i. e. the Abyakta Swarūpa will remain bereft of all ornamentations as before the creation of the universe. In other words, there will be no will-power acting on the Abyakta Swarūpa and therefore no phenomena and no universe and therefore the Abyakta Swarūpa becomes one and one alone, i. e. when God exercises no Will-Power over His Abyakta Swarūpa, it (Will-Power) necessarily comes to zero so far as the Abyakta Swarūpa and the creation, preservation and destruction of the universe are concerned. The Abyakta Swarūpa alone will, as stated before, remain bereft of all phenomena made out of it by the Will Power of God. Therefore $X^0=1$ i. e. the universe bereft of all phenomena is the Abyakta Swarūpa alone and therefore God Who is eternally one and one only.

A question may now be raised that 1^0 is also equal to 1. Here 1 has not been destroyed, but it remains intact. No change has occurred in one. To this our reply will be that as has already been said that X denotes some unknown finite thing which may be the entire universe or smaller objects contained therein. We have already discussed about the universe and something will be said hereafter about smaller objects. The first 1 in " $1^0=1$ " therefore relates to some unknown finite thing but not to any unknown infinite thing. If we take the first 1 in " $1^0=1$ " as a symbol for the universe, we shall come to the previous conclusion i. e. the " $Universe^0=1$ ". Therefore the " $Universe^0=1$ " is the same thing as " $1^0=1$ ". i. e., the O power can destroy all the ornamentations of the universe and the ultimate substance alone will remain intact. That substance, as has been said before, is the Abyakta Swarūpa and therefore God. We should remember that the universe is one and not many.

If we take the first one in " $1^0=1$ " as an infinite thing; we

shall see that one remains as 1 intact and O power has not been able to affect it in any way. None but God is infinite. He is Eternal Truth and eternally Immutable and Indestructible. O power cannot, therefore, affect Him in any the least possible way. " $1^\circ = 1$ " does not, therefore, go against our conclusion but on the contrary confirms it.

We have seen that the universe is equal to the Abyakta-Swarūpa plus ornamentations or phenomena. Therefore the universe minus phenomena is equal to the Abyakta Swarūpa. It will be proved hereafter in the third Chapter that the substance of the universe is the Abyakta Swarūpa of God and its phenomena have been made out of that Swarūpa. It is, therefore, certain that nothing of the universe remains, if the Abyakta Swarūpa of God is abstracted from it exactly in the same manner as the ornamentations of a gold ornament are reduced to nothing, if we take out gold from it. We can, therefore, come to the conclusion that it is quite true that " $X^\circ = 1$ " i. e. if the ornamentations (विकृति) of the universe are eliminated by some power, the Abyakta Swarūpa and therefore God alone will also still remain. He is eternally, immutably and indestructively one and one only. We can thus arrive at this conclusion from the analysis of the universe, a created object or we may say that the existence of the Creator has been mathematically proved from His creation.

If we pursue the same process in respect of material objects smaller than the universe, we shall find that one alone is behind each of them and that is the Abyakta Swarūpa and therefore God. It has already been shown that the Abyakta Swarūpa and therefore God is behind the smaller objects as well in His perfect manner*. The existence of God has, therefore, been mathematically proved.

Objection has been raised that the first part of the above discussion has proved our point through analogy but not directly. To this our reply will be that we must be guided by the criticism of experience. We should accept all reasonable inferences from the analysis of the universe to ascertain the existence of its Author. There is no other way to arrive at the correct decision on this difficult problem. Reasonable inferences are proofs

* Please also see reply to Question XV

according to logic. Even science cannot entirely avoid them in all matters. Many think that the universe is something separate from God with Whom it has no relation whatsoever. But in fact, the reverse is the case. It will be clearly proved hereafter that God has created the universe out of His Abyakta Swarūpa by His Will-Power. Abyakta is, therefore, the mainstay of the universe which is, therefore, not separate but distinct from that Swarūpa. As the universe is a part of that Swarūpa and therefore of God, it is not at all unreasonable to draw inferences from the analysis of that object. Can we not know the nature of blood of a body after examining an ounce of it taken from the worst part of that body? We have already said that neither mathematical nor any other scientific process can secure God-vision. He is not a piece of stone or any other material object so that He can be demonstrated in a laboratory. We have seen before that mathematics can prove that one is eternally true and others depend upon that one only. Every thing when taken out from that one comes to nothing (Śūnya). There is one fundamental law in the universe. The truth about the unity in diversity has been accepted by all. There is the famous saying "One God, One Law, One Universe". We also find that the Chhāndogya Upaniṣad has proved the truth about एक विज्ञाने सर्वं विज्ञान (the knowledge of One leads to that of all). If we deeply think about all those truths, we shall find that one fundamental law prevails everywhere in the universe. It cannot be that there is one law in mathematics and a different one in other matters. When one has been ascertained to be the root cause of everything in the universe, we can reasonably infer that, that One is the Abyakta Swarūpa and therefore God. We have already found that One behind the universe is eternally, immutably and indestructively true. God is also eternal, immutable and indestructible Truth. He is one without a second (एकमेवाद्वितीयम्). There cannot, therefore, be any reasonable objection to the inference that the one found by mathematical reasonings is the same as God. We may call Him One, Eternal, Immutable and Indestructible only. There is no harm in it. Different persons call Him by different names. None can perfectly describe Him by words. In fact, God has no name. Different persons realising Him in different ways call Him by different names coined by

them. He has got infinite contradictory attributes as already stated. But they have been concentrated into one which is eternally good (शुभ) just as the seven colours of the sun's rays have been mixed and resulted into one white (शुभ) colour. It should be especially noticed that the truth about one found by mathematical reasonings is exactly the same as the truth arrived at through the philosophical investigation. It seems to us that there is no iota of difference between mathematical and philosophical reasonings in this respect and the conclusion is exactly the same in both cases. We also admit that analogy cannot give perfect picture of what is to be proved. But very different is the case here. They have met together eliminating all differences. The analogy in this case, if it is to be at all so called, should be considered as an inference and nothing else. It cannot be called analogy for another reason. That is that God has created the universe by His perfect knowledge in a manner from which we can understand something of Him, however small that something may be. It is His own creation out of one of His attributes. It must, therefore, contain appreciable impression of His own hands and substance. As already said, we must go by the criticism of experience and if this is correctly done by anyone, he must reach the author of the Nature. God is hidden in Nature and we must search Him out by observation and experience. He must have provided opportunities for her study and discovery of truths about Him. We have come to this universe to realise Him. He cannot, therefore, hide Himself for ever. The causes of our difficulties, dangers and ignorance are so many tests for our capacity to go forward to fulfil the purpose of creation. More about it hereafter.

A reference is invited to pages 165 and 166 about the proof of the existence of God from the evolution and dissolution of the universe. It will be seen that another branch of science viz. physics also proves the existence of God.

A question may again be raised as to where the proof about the final dissolution of the universe lies. Our reply to this question will be that it will be proved hereafter (in Chapter III) that the creation had a beginning. Every material object must go through the following process viz. birth, growth, decay and destruction. When the creation had a beginning and when the

universe is a material object, it must also go through the same processes. It must, therefore, be dissolved in some distant future. It may be that we may not be able to comprehend that future time, but it must occur. Atheists are of opinion that the universe has come by chance. If this contention is admitted for argument's sake, we must also admit that the creation by chance must have a beginning. Chance cannot be beginningless. It might be that that chance occurred in the hoary past which cannot be comprehended by us, but still it must have a beginning. The object which had a beginning must also have an end. The truth about the final dissolution of the universe has, therefore, been proved. It must be dissolved into one which is indissoluble and that is the *Abyakta Swarūpa* and therefore God. If it is contended that *Byom* (ether) will not be dissolved into the *Abyakta Swarūpa* but into some other material subtler than *Byom*, we may likewise assume that that subtler material will have to be dissolved into another still subtler than that. If this process is continued, there will be infinite regress. That is unreasonable. When there is a gradual process, it must stop somewhere. *Byom* will, therefore, be dissolved into the *Abyakta Swarūpa* and therefore God. When the Truth about one has been proved by two branches of Science as well as by philosophy in the same manner, we can say that our point has been reasonably and satisfactorily proved and the objection about analogy set aside.

It can be specially mentioned here that the formula noted above directly proves the existence of God. It has been seen in the course of discussion of the subject that the $\text{Universe}^0 = 1$. That this one is the *Abyakta Swarūpa* and therefore God, has also been clearly proved in various ways. We can thus come to the conclusion that the existence of God has been mathematically proved.

Mathematics is called the exact science and is the best of sciences. It can accurately ascertain the laws of movement of the suns, moons, planets and stars. These and other laws as well as the construction and conduct of the universe clearly prove without a shadow of doubt that the Creator, Preserver and Conductor of the universe must be a very, very wise person. He can be termed the Greatest Mathematician. The inference

of the cause from its effect is quite in accord with logic. We can, therefore, reasonably infer that a wise work like the universe cannot be constructed, preserved and controlled, unless an All knowing Person guides the entire matter from behind the scene. As already stated, the universe has, in fact, been created and controlled in such a manner that one can, if one likes, very easily ascertain something of its Author through the study of Nature. The unconscious matter full of ignorance cannot possibly be the Author of such a gigantic work like the universe where everything from the minutest atom to the biggest stars declares in clearest terms the infinite knowledge of their Author. The reasons why unconscious matter cannot do this have already been stated. It has also been satisfactorily proved that the creation has a definite purpose. Matter cannot also have any purpose. The universe must have, therefore, been created by a Super-intelligent person and that Person must be God Himself.

From what has been stated above, it can be seen that God and none but God has created the universe

There are perhaps in this world the following groups of people who do not recognise the existence of God :—

- | | |
|----------------------------|--------------------------------------|
| (1) Buddhists, | (2) Communists, |
| (3) Humanists, | (4) Some groups of social workers, |
| (5) Ethical religionists | (6) Atheists in general. |

Let us see what the first five classes of people advocate. Buddhists plainly and loudly preach the doctrine of Nihilism and Avidyā. According to them, there is not only no God or soul, but there is absolutely nothing here. Everything is illusion which is due to the action of the eternal Avidyā. Nāgārjuna's philosophy is clear on the point. Their aim of life is Nirvān. It is interpreted in two ways. Some say that everyone of us will be reduced to nothingness and that is Nirvān. Others say that Nirvān is not exactly nothingness but perfect bliss which cannot be described in the terms we understand in this world i. e. that bliss is inexpressible by the words of mouth. They advocate a high standard of moral life. They do not neglect the society, but on the contrary, they are strongly in favour of service to the society. Their main principles are to do good to others and to lead a moral life of high order.

The aim of communist is to form a classless society i. e. they want to make the poor and downtrodden who have suffered so long at the hands of the rich and the powerful, rise in the society and be equal to their former oppressors in all respects. They want that there must be no difference between man and man and that they should all have equal rights and privileges as well as opportunities to rise higher and higher and to enable them to fully express themselves in a worldly manner without any let and hindrance. They want to attain their aim by political, economic and social methods. They do not recognise God and decry religion. It will thus be seen that their aim is to do good to the society according to their own light and methods.

Humanists and other social workers are bent upon doing good to others. Individual workers may follow religion in some form or other, but as members of the organisation, they do not like to have anything to do with God and religion. They advocate the observance of ethical rules and their aim is to do good to the society and raise its standard from the social point of view. Some persons have created ethical religions. The authors of those religions purposely and carefully avoided to make any mention of God or at least make Him a dispensable something as if He had done something of which we shall all be ashamed. They also like Buddhists advocate high moral standard of life as well as social service.

Pure and simple atheists not belonging to any of the above groups do not bother themselves with anything except eating, drinking and being merry. Chārvākas' (Indian Atheists') slogan is

ऋणं कृत्वा घृतं पिबेत् ।

यावज्जीवेत् सुखम् जीवेत् ॥

[Take butter-oil (even) by borrowing. Live happily so long as you live in this world.]

The slogan of the atheists of western countries is "Eat, drink and be merry." They must also follow some sort of moral standard, however low that may be and they must do good to their wives and children as they cannot live without doing that. They are goaded to do that both from the selfish motive and

from the inner urge as well. They cannot possibly and entirely shake off love, affection and other good and innate attributes.

From what has been said above, it will be seen that all classes of atheists are in favour of doing good to others and conforming at least to some ordinary standard of morality. In other words, they believe in some sort of moral government as well as the ideal of philanthropy i. e. good of others. Whence have they got those ideals? Different atheists advocate different causes for the creation of the universe. Some say that it has come from nothing and it is all nothing. Some are of the opinion that it has come from the atoms of elements, others say that elements came from nothing by chance. It is seen in the world that the product must contain something of the original. Men who are said to be the mere products of material nature and nothing else, cannot possibly inherit moral principles and the ideal of good, not to speak of love, knowledge and other attributes we always see working in men, from any of the three original sources viz. nothingness, chance and atoms, as advocated by atheists. Scientists lay special emphasis on heredity and it is a proved fact that the product must contain something of the original. But we do not find any attribute of man in those three sources. None can reasonably say that they contain even the shadow of goodness, morality, love, knowledge and other attributes of men. We may, therefore, conclude that men have not come from them. It will be proved hereafter that God has appeared as living beings. It is for this reason that we see spiritual attributes in man. It will also be proved that God is good in all respects. We may, therefore, safely infer that the idea of good and moral Government has come to men from God. It is, therefore, crystal clear that atheists by their own actions and professions unknowingly admit that there is God who is the Embodiment of Truth, Knowledge, Love, Purity, Goodness etc. and from Whom they have inherited all these attributes. They have not come from nothing or from matter by chance. It will thus be seen that however much we may try to avoid the admission about the existence of God, our own actions, if properly analysed, will reveal the truth and force us to admit it. As already stated, God has created Nature and living beings in such a manner that a critical study of them will

inevitably lead us to the door of the Creator. It cannot possibly be otherwise. Of course, none can prevent those persons who stubbornly refuse to listen to the voice of reason from failing to recognise God for some or other ulterior motive. It has also been already proved by very many arguments that God exists and all objections against this Supreme Truth have been set aside. If any person still comes forward and raises some other objections against the existence of God, we hope, we shall be able to refute them as nothing against truth can stand for ever. They must fall to the ground ere long. सत्यमेव जयते (Truth alone shall triumph).

We have so long tried to prove the existence of God by the direct method. It is for the reader to judge how far we have been successful in our attempt to solve the most difficult problem which has puzzled the minds of eminent thinkers all over the world from the time immemorial. Some are of the opinion that it is incapable of solution. Others go to the length of saying that for those who believe in God, no proof is necessary and for those who do not believe in God, no proof is possible. This amounts to saying that belief alone is necessary and no knowledge about God by empirical and transcendental logic is possible. We do not belittle belief in God. But none should depend on blind faith all his life. He should try to be convinced of his stand and then take every possible step to realise the truth. The traditional sentiment that the existence of God cannot be proved, has gone a long way to the creation of the present situation in the world so far as God and religion are concerned. We know some countries have openly declared revolt against them, but the rest of the world does not fare much better. Most people are observing ceremonial and other superficial parts of religion without any faith in God. Spiritual religion is practised by a few. To avoid the spiritual part of religion, a class of people have grown up who loudly declare that work is worship without knowing what the worship of God means. Some groups of social workers are also supporters of this slogan. We do not ignore or belittle the importance of the following :—

- (1) Good works of all kinds.
- (2) Observance of ethical rules.

(3) Philanthropy.

(4) All sorts of works for the uplift of society etc, etc.

But we must also understand that the spiritual side of religion is the main part and if we can follow that part, everything else will automatically come as surely as night follows the day. All sorts of good and moral works are also parts of religion which does not prevent its followers from doing them. But on the contrary, they are necessary for the development of God's attributes lying latent in us. Their satisfactory performance requires some energy and inspiration. Where shall we get them except from the worship of God Who is the Fountain-Source of infinite energy? The works mentioned above, if done without God in the heart of workers, will not be completely successful. Pride, politics and various other evils will crop up and interfere with their due performance. We do not at all try to understand what strength and power a really religious man can draw from the Fountain Source of all energy and power and how their works become sweet, enduring and successful in various respects. Nothing should be done without God. In this connection a reference is invited to the 1st stanza of the Īśa Upaniṣad.

ईशा वास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यचिद्धनम् ॥

(We will have to cover with God all the fickle objects of the world and consider God as pervading through and through everything and enjoy the world accordingly. Do not steal riches of others)

All our difficulties and dangers are due to the non-observance of this most salutary principle. When this is the case, all religious-minded people and all lovers of society should make it a point to establish the supreme fact of the existence of God and not leave the matter to perpetual cold storage of neglect and indifference and rely merely on the unconfirmed belief throughout life. This gives a great handle to atheists to say that "Religion is a matter of mere sentiment and its followers are unable to prove the existence of God Who is the foundation of religion. Religion without God is no religion at all." It is, therefore, of utmost necessity that we should contribute

something towards the establishment of religion with God as all in all. We, therefore, appeal to all philosophers, scientists, all learned men of all branches of learning as well as to all kinds of worshippers of God to come to our help and put forward new points in support of our proposition and thus make the thesis complete and invulnerable.

Let us now try to solve the problem by the indirect method. Atheists say that there is no God and men are so much matter. If this is correct, all men and women of this world must consider themselves as entirely matter only and nothing else. We must also assume that there is no next world and our life ends here with death. Let us now assume that the world as a whole accepts this theory and follows it strictly, faithfully and logically. The result will be base and utter selfishness and our bodily comforts must be the goal. We will not then hesitate to tell lies, steal properties of others, do harm to them, avenge the wrong done to us or even kill men, nay our kith and kin, so long as our own narrow and selfish interests are gained. For the same reason we need not be ashamed of the doings of extreme lust, anger, temptation, pride and other evils. On the contrary, we shall give full play to those evils or be a mere tool in their hands until we are exhausted and die. We must remember that we are matter only and nothing else. No body holds matter responsible for any misdeed whatsoever. Some may say that the State will intervene and stop these sorts of evil practice. This is a false hope. Because the government, if any, will also consist of those men who consider themselves as so much matter and all that it means. Some may say that our heart will not allow us to go on doing all sorts of misdeeds for any length of time and will cry halt. Yes. This is true. But is this not the voice of religion? Atheists will say that this is weakness resulting from the prejudice about religion and must be condemned. They will say that they must meditate upon their fundamental principle and be convinced that we are nothing but matter and none can do any harm to or destroy it. Matter is always constant. It changes forms only. As regards moral principles, it is all foolish talks. What is there in matter which can say that this is right and that is wrong? They are only words coined by designing persons. Whatever gives

pleasure to our bodies is good and everything standing in the way in the performance of those acts must be considered as evil which must be resisted by all means. The conscience will bite us for sometime no doubt, but after a while, it will be blunt and voiceless. These men will, like hardened sinners, enjoy fiendish delight as they go on committing murder and other nefarious deeds. It is not possible for a humble writer like me to adequately describe the depth of degradation to which the society will go down, if we think that man is mere matter only and there is no God or religion. All social works, all philanthropic acts, all talks of humanism, communism will vanish like thin air, because no such thing will be necessary under the regime. In short, the moment we will leave aside God from the universe including living beings, it will be converted into a world of chaos and confusion of the worst type. The society will turn into a hell worse than Milton's hell. "Eat, drink and be merry" would be the only logical conclusion and slogan to be acted upon. Why should we be unhappy over the misfortune of others? They are nothing but matter and all compassion for others will be considered as so much weakness and sentiment and therefore of no value at all and it must be eradicated at all costs.

A question may arise that all atheists do not discard humanity. The reply is that they cannot do so as God has given us conscience and intelligence which prevent them from denying that God will not, of course, forsake atheists but will save them by indirect method, if necessary. There is no eternal perdition in His kingdom for anybody. We must, however, say with very great regret that atheists are most ungrateful men in this world, since they are enjoying millions of gifts given to us by the All-kind Providence, but at the same time, stubbornly refuse to recognise the Giver of all gifts. Even they have revolted against God and religion. In this world, everybody speaks ill of those children who go against their parents and refuse to recognise them or acknowledge their innumerable gifts already received by them. How much more we shall be grateful to God who is Father of all and most loving Creator and the Preserver of the universe and from whom we have got incalculable number of gifts and shall do so till eternity.

Let us now very briefly discuss about the material world. Had there been matter alone in the universe and none to guide and control it, there would have been only chaos and confusion all round and no order or beauty at all. Matter has no intelligence at all. It cannot, therefore, properly guide the universe in the path of the fulfilment of the purpose which is palpable in the creation. Something has already been said on those points and need not be repeated here. It will thus be seen that there will be only chaos and confusion and nothing else all round the universe had there been no God at all.

Let us now think about the other picture. If one and all follow the principle laid down in the *Īśa Upaniṣad* (already quoted) and many other golden principles of religion and worship God and practise for the unfoldment of His attributes lying latent in all of us, the heaven will descend upon the Earth and peace will reign uninterruptedly for ever in every individual life. We will not only consider all men and women as our brothers and sisters, but we shall ultimately identify ourselves with them all and their interests will not be different from ours and there will be no quarrel, no strife, nothing of the kind. All good ideals of philanthropists, humanists and others will be automatically worked out successfully. These points do not require any proof. For, the purpose of religion is to attain these objects and the purpose of creation is to unfold one and all the attributes of God lying latent in us i. e. we have come here in an imperfect condition but shall attain perfection.

We shall now be able to see what miserable condition the material universe and the society of men would have fallen into, had there been no God but matter alone. It may be noted here that the hellish state of affairs is not also liked by most of the atheists even. This will, therefore, indirectly prove that there is God Who is the Creator and Preserver of the universe and Who is All Good, All Love, All-Knowledge and Who is fulfilling His purpose of creation of the universe including living beings. There is good and nothing but good in this world. When it is created and controlled by a Person full of knowledge and love, there cannot but be good in this world. We are only to follow the path prescribed by Him and we shall be happy in all respects.

“First seek ye the Kingdom of God and everything else
will be added unto you.”

In conclusion, it may be said that it is all unnecessary to talk so much about the existence of God. It is more than sufficient if we say that ‘because I exist, I can reasonably infer that God exists.’ Kāṅgāl Hari Nāth says—“First know whether you exist, you will then find that God exists. You need not worry about that.” It will, however, be more correct to say that because God exists, the universe with its living beings exists.” Bhakta Manamohan says “I do not know myself without worshipping Thee and developing Thy attributes in me. The analysis of a tiny leaf of a tiny plant, if pursued, will ultimately give us the positive proof of the existence of God. We do not see how there can be any other conclusion. In this connection, a reference is invited to stanzas 12 and 13 of Chapter VI of the Kāṭha Upaniṣad

From what has been stated above, it will be seen that the existence of God can be proved by direct vision, inference, reliable authority and the testimony of seers. These are the four kinds of proof by which conclusions are arrived at in philosophical discussions. God is not matter and cannot possibly be experimented upon in a scientific laboratory for the satisfaction of the people in general. He is abstract and not concrete. He is infinitely subtle and incalculably subtler than even Byom (ether) which is matter only. We cannot see Byom, but its existence can be inferred by scientific experiment. That is not possible in respect of God. But there are processes through which man highly advanced in spiritual life can realise Him. In fact, there is no bar to God-vision. Everyone can see Him provided he passes through certain processes. There is no discriminatory treatment. Everyone is equally treated here. Nothing worth having can be had for mere asking. It requires time and energy for its acquisition. Similar is the case here also. It will not, therefore, be reasonable, logical or rational to hesitate to accept as correct our conclusions based on logical arguments. There are persons who say that the existence of God cannot be proved. It is quite true that the existence of God cannot be proved like that of a piece of wood or stone. But the existence of God as God can be proved by metaphysical

arguments. If the process of reasoning adopted in the philosophical discussions is considered valid, what has been previously said in this connection, should also be considered as valid and our conclusion correct. The reader will judge how far we have been successful in this respect and whether the falsity of such a notion viz. the existence of God cannot be proved, has been established.

Question No. VIII.—There are many conceptions of God in different religions and philosophies. What is the conception of God according to the philosophy of Satya Dharma ?

Answer :—God is Infinite in the number of His attributes and powers (शक्ति). It is not possible to give a full description of God. From what has been said about Him before, the reader will get sufficient idea about God as conceived in the philosophy of Satya Dharma. That God is Truth, Perfection, Goodness, Powerfulness, All-Knowledge, All-love etc, etc., etc. is recognised by all theists. They are axiomatic truths and do not require any proof. God to be God must possess those attributes. Some special points are, however, noted below.

(1) God is one and indivisible. He is Ekamevādwitīyaṁ Brahma i. e. He is one and one only without a second. Every thing is entirely within Him.

(2) God is Infinite in all respects.

(3) God has infinite number of contradictory attributes. He is at the same time above even those attributes. He is the Supreme Unity of all those contradictory attributes. He is, therefore, All-Good (Śivam).

(4) God has infinite form and infinite formlessness infinitely mixed or concentrated into one in Him. This is called His Abyakta Swarūpa.

(5) God has created the material universe by His Will-Power with His Abyakta Swarūpa as the material cause.

(6) God has Himself appeared as Jīvas (living beings) with the help of the material bodies curved out of the universe.

(7) God is both Absolute and Supreme Person at the same time.

Let us now deal with the first point. God is one and not many. It can be proved by facts that each and every object in the universe has got contradictory qualities. Every object has got both attraction and repulsion and can protect us as well as destroy us. Same is the case with Sun's rays and so on. Had there been two Gods or two self-existent realities—one creating the bright side and the other, the dark side so to say, there would have been two different sets of objects each having one kind of quality only viz. one set of objects having the power of attraction and the other, the power of repulsion and so on. But, on the contrary, we see that one and the same thing has got opposite qualities. It must, therefore, be admitted that God is one and not two or many. The thing is that God has got infinite contradictory attributes concentrated into one in Him and that one Supreme Person has created the universe with His Abyakta Swarūpa which is also the combination of His two contradictory attributes. It must have, therefore, inherited its contradictory qualities from its material cause viz. the Abyakta Swarūpa of God. It should be remembered that we do not see God's attributes in matter and living beings exactly as they are in Him. They have undergone vast transformation in the process of creation and expression.

If we think about the universe including living beings, it will be found that fundamental law is one and the same in Nature as well as living beings. It is in details that we see varieties. Sir James Jeans says that the entire universe is disturbed, if we raise our little finger. This cannot be the case unless the universe is one and undivided. From the Hindu theory of creation, we find that Byom was first created by God and gas from ether and so on. The universe may, therefore, be said to be resting on Byom which is all-pervading. It (the universe) is, therefore, one and undivided. If the universe is one, its Creator must be one. It is limited, but God is infinite.

As already stated, the entire universe will be dissolved into one at the time of final dissolution. Solid will be dissolved into liquid, liquid in tejas, tejas into gas and gas into ether. Ether must, therefore, be dissolved into the Abyakta Swarūpa from which it has come, i. e. ether will be ultimately dissolved into God. The mother element into which the

coarser one is directly dissolved is always one and not many. Therefore, the final object into which the universe will be dissolved must be one and not many and that one thing is God. He cannot be further dissolved as He is infinitely subtle and there is nothing subtler than He. The question of infinite regress will also prevent us from going further than God. We should remember the accepted truth

सूक्ष्मात् स्थूलम् ।

(From subtle to the coarse)

That is the order of creation and the reverse must be the order of dissolution. This can also be proved by scientific experiments.

At the time of discussing the question about the existence of God we have mentioned some points in which it was found that gradation exists in many things viz. greatness, knowledge, freedom and other attributes and it has been seen that God is the final place where these attributes attain their infinite excellence. God must, therefore, be one. In other words, all gradations will end in one place and that is God.

If there be two or more Gods or if there be two or more self-existent realities, the wishes of all of them cannot be fulfilled when they are opposed to one another. The will of one must be fulfilled and those of others set aside. Therefore those whose wishes are not fulfilled, cannot be God Whose Will must always be fulfilled. He must, therefore, be one. Like alone can act upon like. Had there been two or more Self-existent Realities or Gods, they could not have acted upon one another as they have no connection or similarity among them. They are perfect Absolutes and separate. The result would have been that there would not have been any universe at all with contradictory qualities. There must, therefore, be one God and not two or many. We should remember that it is an axiomatic truth that none is equal to God, nor can resist His Will.

It will be proved afterwards that God is infinite. It will then be seen that Infinite cannot but be one and one only and that He cannot be divided, i. e., He is one and indivisible. If we assume that there is something other than God, we must

also admit that He is not Infinite. To be infinite in the real sense of the term is to be one without a second. It has been proved that God is one without a second. Therefore He must be infinite also. It may be noted in this connection that the modern science is heading towards the conclusion that one and one alone is at the root of the universe. The time is fast coming when the controversy between science on the one hand and philosophy and religion on the other will end and all of them will declare in one voice that there is only one and one substance alone and nothing else.

The creation of the material universe and embodied souls will be dealt with in details later on. It will be sufficient, if we say here that God created the universe by His Will with the help of His Abyakta Swarūpa as the material cause. The phenomena of the universe have been created entirely with that Abyakta Swarūpa which was not, however, in the least affected for its transformation because of its infinite subtlety and indivisibility. The gold ornament is entirely made of gold. Its ornamentations are also made of gold. There is nothing but gold in the entire ornament. Gold pervades the whole thing. The existence of ornamentations depends entirely on gold and nothing else. Similarly there is nothing but Abyakta Swarūpa in the material universe. Phenomena are also made out of it. Abyakta Swarūpa is not separate from God, but it is an inseparable part of His. God is, therefore, ultimately the only substance pervading the entire universe. There is no other substance therein. He is therefore one.

As regards the embodied souls, it will be sufficient here if we say that God has appeared as innumerable souls with the help of the material bodies. In this action also, He was not in the least affected. He is exactly what He was before creation and will remain the same after its dissolution. But the embodied souls appear as small owing to the influence of those bodies, although they (individual souls) are in essence (Swarūpa) same as God Himself. In this connection, a reference is invited to page 6. It will thus be seen that God is one and one only and there is none else. It has been shown before

and
that

seen that He Himself has appeared as innumerable embodied souls. It is, therefore, certain that God is the only substance and there is none and nothing else in the entire universe. God is, therefore, Ekamevādewityam, i. e., one without a second.

Let us see now whether God is indivisible. We see that Truth, Love, Knowledge etc. which are attributes of the soul, cannot be cut to pieces, but they are made to appear as small owing to the contact of the soul with a body. All the attributes of God are lying latent in every embodied soul in their entirety. They will have to be unfolded by the removal of covers produced owing to the contact of the soul with a body. Something has already been said on this point and more will be written hereafter. Every attribute of God and therefore of the embodied soul is one and indivisible. Their greatness and smallness in us depend upon their unfoldment or the reverse. It is for this reason that we see some attributes developed to a great extent in some persons while some others are developed to a small extent in some other persons. They are not cut to big or small pieces and placed in different persons. Similarly God, Who is the Infinite and concentrated Unity of infinite and eternal attributes just as the seven colours have been concentrated into one in the sun's rays, can never be cut into pieces. It may be noted in this connection that in teaching pupils a teacher does not cut his own knowledge to pieces and distribute them to his pupils. What happens is that the teacher by his learning removes the cover of ignorance from their minds. Similarly we love our wives and children. By this we do not divide our love and hand the pieces over to them. But by loving others we develop or unfold our own attribute of love as well as that of the objects of our love. A teacher does not in a similar manner lose his knowledge, but on the contrary, he develops it more and more. In short, God is eternally abstract and not concrete and as such, He cannot be cut to pieces.

Even in the case of material objects we find that liquid, fire and gas cannot be cut asunder with a sword, but they can be separated and kept in different receptacles. But in the case of Byom (ether) it cannot under any circumstances be divided and kept in a receptacle separated from the Mahākāśa (Byom

or ether existing throughout the universe). In fact, Byom pervades the entire universe and cannot, therefore, be divided and separated. Indivisibility is due to its extreme subtlety. It will be proved afterwards that Byom came from the Abyakta Swarūpa and therefore God. सूक्ष्मात् स्थूलम् (From the subtle to coarse) is the principle accepted both by scientists and philosophers. Abyakta Swarūpa is, therefore, far more subtle than Byom or rather it is infinitely subtle. When it is proved that the latter cannot be cut to pieces, it is also true that the former cannot also under any circumstances be cut to pieces. God has not, therefore, divided Himself in order to create the material universe. It will also be proved that God has appeared as many embodied souls and in this action, He was not also affected in the least and there is, therefore, not the least change in Him. He has not, therefore, cut Himself to pieces in this case also. When Byom cannot be cut to pieces, God Who is infinitely more subtle than Byom, cannot also be divided or separated. God is, therefore, one. He is Bhūmā as described in Chapter VII of the Chhāndogya Upaniṣad.

In conclusion, it may be said that from the replies to Questions XIII to XV it will be perfectly clear that the substance of the material universe is the Abyakta Swarūpa and therefore God Who Himself has appeared as innumerable living beings. In neither of these works God has been affected in the least. He cannot, therefore, but be one and one alone and everything and everyone are entirely within Him and Him alone. There is nothing and none else except God. He is, therefore, really Ekamevādviṭīyam—one without a second

Let us now deal with the second point viz. infinity of God. The Upaniṣads say that God is Truth, Knowledge and Infinity. सत्यं ज्ञानम् अनन्तं ब्रह्म । Brahma is derived as बृह् + मन् । बृह् means great and मन् प्रत्यय (suffix Mon) means निरतिशयत्व i. e. Infiniteness i.e God is one Who is infinitely great. God to be God must be infinite. More of this is being written in course of discussion of the third point. It will be seen there that He cannot be All-Good unless He has got infinite number of contradictory attributes each of which is infinite in itself. He must, therefore, be infinite Himself.

The universe is not infinite. This is also what the modern science says. But it is also true that its finiteness can not be comprehended by us. The Hindu Śāstras say that the universe rests on a quarter of Brahma. The word "quarter" should not be interpreted arithmetically. What is really meant is that the universe rests only on a small portion of Brahma, i. e. the universe is finite but God is beyond it and infinite. Many philosophers are of the opinion that God is immanent and transcendent both. The word 'transcendent' also means that Brahmo (God) is within the universe but He is at the same time above it, i. e. He is not attached or obliged to it. The Gītā says :—

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ।

(All things rest on me, but I do not rest on them).

As already stated, God is beyond the universe i. e., God alone and no created matter exists beyond the universe. He is, therefore, Infinite. Our innate knowledge will also say that God is infinite. The idea of men in general is the same. Some absolutists are of the opinion that God not only exists but He is Infinite also.

It is a fact that the product is always contained in the producer. The foetus in the womb is always smaller than its mother. The universe is a product of the Abyakta Swarūpa of God. It (the universe) must, therefore, be smaller than God. The universe is almost infinite. Its finiteness cannot be comprehended by us. We can, therefore, reasonably infer that its creator must be perfectly infinite.

Space ends with the material universe. It has been proved that God is infinite and beyond it. God's knowledge is perfect. Everything is present before Him. There is no past or future so far He is concerned. He is, therefore, beyond time. Thus He is beyond time and space. He is, therefore, infinite. There are persons who are intelligent enough to foresee what will happen in future. There are spiritually advanced persons who can tell us what happened long ago and what will happen in future. There must be gradation in the knowledge of those men and the Final Being, Who always knows past, present and future, is God Himself. He does not require memory to remind Him about what happened in the past nor intelligence to

predict future. Past, present and future are always present in the perfect knowledge of God.

As stated before, in the cases of the gradation of the greatness of knowledge, greatness in love etc., the last place must be infinite, i e., He must be infinitely great, infinitely wise, infinitely loving etc. That last place or infinity is God Himself. He cannot possibly be a limited and finite being.

It cannot be said that God is the sum total of innumerable finite things of the universe as that amounts to saying that God is the universe and nothing more. Any number of finite things cannot make up infinity. The summing up of innumerable finite things can at most constitute an incomprehensible finite thing only but not a really infinite unity. Finally, the universe containing innumerable finite things is itself finite. God is, therefore, really infinite. His infinity can only be comprehended by Himself alone and by none else. He is, therefore, one and indivisible and there is nothing outside Him. It has been shown before that He is beyond space and time. He cannot, therefore, be a finite Being like the universe.

Finally, where have we got the idea of infinity ? As stated before, we are not even satisfied with the finite things of the universe and we have got thirst for the infinity. Whence has this thirst come unless we are ourselves infinite in essence ? We are always extremely eager to cut asunder all the ties of limitations and restrictions and fly high up in the all-open sky unobstructed by any the least obstacle in our way. Do not all these clearly point out that there is one who is absolutely infinite and we are aspiring to attain that infinity itself because we are ourselves in essence God Himself and therefore infinite ?

Because we see things around us and know them to be finite, we may justly infer that there must be something which is infinite and it must be God Himself. We would not have called them finite unless the idea of infinity was ingrained in us. The thing is that we unknowingly compare these things with our innate idea of infinity and call them finite things. There cannot be any other reason for accepting them as finite.

• All religious and all great men have declared in unequivocal terms that God is Infinite. In short, God to be God must

be infinite. That is also the idea of those who have any idea about Him.

God is Infinite in His attributes. This will be proved afterwards. Every attribute has got its own power. Knowledge has the power to dispel darkness, love has the power to unite and so on. His infinite attributes have, therefore, infinite powers, i. e. He is All-Powerful. When His attributes as well as His powers are all infinite, He cannot but be infinite in all respects.

As regards the third point, it may be noted that it has been stated before that God has appeared as many individual souls who are in essence God Himself. Detailed proof of this Tattva (Truth) will be advanced hereafter. When we see that every man has got many attributes such as love, knowledge, kindness etc., it can be reasonably inferred that God has infinite number of attributes in an infinite and perfect manner and not in a limited, imperfect and impure manner as we see in men. Everything in God is true, perfect, infinite, eternal and pure. It will be seen afterwards that man's attributes are limited in all respects owing to the encasement of the soul within a body. From Nature also we can infer that God has got infinite attributes in Him. A translation of a song sung by poet Rajani Kanta Sen is noted below. There are many other similar songs in Bengali.

"The sun declares that Thou art All-Light,
thunder reveals Thy infinite might. Birds sing Thy
glory, the moon says that Thou art extremely cool
(All Bliss).

The high waves of the storm-disturbed ocean
reveal Thy awful face. Mirage declares Thy magic,
dews say that Thou art infinitely Pure.

Flowers say that Thou art eternally beautiful,
rain-water says that Thou art the Abode of Good-
ness. The sky says that Thou art Infinite and
Inexhaustible, the polar star says that Thou art
unperturbed.

The river says that Thou quenchest thirst, the air says that Thou art the life of the living beings. The midnight says that Thou art the abode of peace, the morning says that Thou art Beautiful and Bright.

Astronomy says that Thou art infinitely skilful, the seekers after knowledge declare that Thou art salvation. In the love of chaste wives we know how infinitely sweet Thou art, the insincere sinner says that Thou art All Dread.

The repentent say that Thou art just, the loving worshipper says that Thou art the abode of joy. The baby when suckling its mother's breast with joy, expresses Thy infinite affection."

Āchāryya Rāmānuja says that God is the abode of infinite good attributes. Many philosophers are also of the same opinion. Āchāryya Śaṅkara, however, says that God has not got any attribute, but He has only three Swarūpas viz. Satyaṁ (Truth) Jñānam (Knowledge) and Anantaṁ. It can be proved that there is no difference between a Swarūpa and an attribute. It is only a jugglery of words to call God's Swarūpa as different from his attributes. The thing is that the attributes of God are known by themselves. They are, therefore, called Viśeṣya Guṇas and not Viśeṣaṇa Guṇas, i e., they do not qualify anything but they can express themselves independently, i e., if we call love, we should understand that Love is God. Similarly, if we call knowledge, we should understand that Knowledge is God and so on.

Further, every attribute of God belongs in its entirety to Him and Him alone and to none else. A question will arise that we see knowledge, love etc. (spiritual attributes) in man. They, therefore, belong to men also. The reply will be in the negative. The attributes we see in man, are not, as already stated, exactly those of the soul and therefore of God. They get adulterated in the course of expression through body and mind. The real part of the adulterated attribute is the attribute of God Himself. In short, the attributes of God are only

partially seen in men either as their glimpses or at most parts only. They are not shown in their true colour to the outside world. There is no attribute apart from those of God. Whatever spiritual attributes we see in man are, therefore, really those of God but adulterated. The attributes are, therefore, so many Swarūpas of God. Swarūpa means one's own Guṇa (attribute) ("Swa" means "One's own" and "Rūpa" means "Guṇa"). When it has been shown that there is no other attribute except those of God, every attribute must be a Swarūpa of God. It may be noted here that the Upaniṣads mentioned many attributes of God, but they did not make any distinction between an attribute and an attribute so far as Guṇa and Swarūpa are concerned.

Further, the Śāṅkara philosophy admits three Swarūpas of God as mentioned above. In our opinion, there is no difference between a Swarūpa and a Guṇa (attribute). If Knowledge, Truth and Infinity can be His Swarūpas, it is not understood why love, kindness, mercy etc cannot be so. Everyone of them is an attribute in all respects. When this is so, what objection can there be to there being infinite Swarūpas (infinite attributes) in Him ? It has already been proved that God is Infinite. If so, we can reasonably infer that He is infinite in all respects, i. e., He is Infinite in Greatness, He has got infinite number of attributes and He has also got infinite powers. The Śāṅkara philosophy tries to call the three Swarūpas mentioned above as one. This is impossible. We can not by any stretch of imagination call Satyaṁ, Jñānaṁ and Anantaṁ as identical. No amount of laboured meaning and sectarian interpretation can make these three attributes as one and the same in the eyes of the unbiased persons.

A question may arise as to whether God has got evil attributes in Him. Our reply will be an emphatic No. Men and Nature are not exactly God Himself. The Abyakta Swarūpa has been transformed into the universe and bodies created out of it. Thus bodies have inherited some powers of the Abyakta Swarūpa. Transformation was caused by the Will-Power of the All-Wise and All-Loving Creator, i. e., the material universe and the objects therein were created by Him in a manner sufficiently fit to serve the purpose of His creation.

The soul is, as it were, confined within a transformed (Vikṛta) object, i. e., the Pure and Perfect Soul comes in contact with an imperfect and adulterated body and each and every expression of the soul through that body must be imperfect and adulterated. The amount of imperfection and adulteration varies with the nature of bodies. In the philosophy of Satya Dharma inferior qualities. (हेय गुणराशि) generally known as evils are called Jāta Guṇas, i. e., qualities which are born and exist temporarily when the attributes of the soul come in contact with an adulterated body and are, therefore, transformed in their expression.

Every attribute of the soul is, as already stated, adulterated in its expression through the body and mind. But those bodies in which Tamas preponderates will express them in an extremely adulterated manner and that expression is called Heya Guṇa, Jāta Guṇa or evil, e. g. love in a highly spiritually advanced person will be expressed as love. There will be some minor defects, but when it is expressed through the body and mind of a person full of Tamas as well as Rajas of the lowest order, it will be extremely adulterated and it will be called lust (काम). It will thus be seen that evils are only attributes badly transformed owing to the contact of the soul with a body. God, Who is eternally without any body (अशरीरी), has, therefore, no evil attributes in Him.

The purpose of the creation is to place obstacles in our way to test our capacity to remove them. In other words, we are surrounded by all sorts of barriers and we shall have to remove one and all of them. Plato says that the other self-existing reality (the seed of the universe) obstructs God and His good purpose cannot be realised, while we say that God Himself has placed obstacles before us in the shape of our bodies and the outside universe simply to serve the purpose of His Creation. The reader will please see the reply to Questions XIII and XI.

In this connection, we should also consider whether it is possible for a separate self-existent formless reality or persons like Satan, Ahriman or Asuras (of the Purāṇas of India) to resist God in His good activities. If it is assumed that they can resist God even in the least degree, it must also be concluded that He is not All-Powerful, Perfect and Absolute God

and that He has outside Him His rivals whom He cannot keep under control and they can revolt against Him if and when they like. It is still more strange that God is sometimes defeated at their hands. This is impossible and God as worshipped by all great men of this world cannot be a limited being of such a miserable type. He is All-Powerful, All-Perfect and Absolute God and there is nothing in the universe or elsewhere which can resist Him. There is nothing which has not directly or indirectly come from Him. The material universe and all living beings are under His complete control and they all always knowingly or unknowingly bow down to His Will. Nothing can happen in this universe against His Will. In fact, everything happens exactly as He wills. There is none and there cannot be anyone who can resist His Will in the least possible manner, far less to defeat Him in His fight for doing good to the universe. As already stated, God Himself has placed obstacles in our way in the shape of bodies and the outside world to fulfil the purpose of creation. No one else has any hand in the matter. Every action of God is full of goodness and nothing but good is happening in the universe. God's Will must be fulfilled. What is necessary for us is to scrutinisingly criticise the experiences of the living beings and Nature and arrive at the correct theory of creation. If and when this is done, everyone will come to the same conclusion as the Philosophy of Satya Dharma has done.

We see that there are contradictory things here in this world, viz. day and night, dawn and evening, midday and midnight, heat and cold, light and darkness, attraction and repulsion etc. etc. In man also we find that he has got contradictory attributes, viz. happiness and sorrow, kindness and cruelty, justice and mercy, etc. We can, therefore, reasonably infer that God has got contradictory attributes in Him. He is the Creator. He is the material cause also of the material universe and, therefore, of the bodies of living beings. Nothing can appear in man and Nature which does not exist in Him. The difference between God and a man is that in the case of the latter, the attributes are all in him in a latent state and owing to the contact of the soul with a body they appear as their minute fractions, while in the case of God Himself all the infinite

attributes are in Him in their full glory. We should remember that God Himself has appeared as living beings

There is another important point as to why God should be considered as the supreme unity of all contradictory attributes. As already stated, good is not always produced, if there be only one attribute in a person and none to oppose it. Even affection-blind parents do positive harm to their children. Instances are not rare but on the contrary, very frequent in respect of misplaced kindness and mercy, blind love and affection. But this is not possible where infinite mercy and infinite justice have combined into one in the same person. We can, therefore, say with certainty that God cannot be good unless He has infinite number of contradictory attributes concentrated into one in Him. Though they are many or rather infinite, they have no quarrel amongst themselves. But they are all combined into one and act like one. As in the case of the sun's rays, seven different colours are concentrated into one and we see the white colour only, but really this is the result of the action of all those seven different colours. Similarly in the case of God Himself, infinite number of contradictory attributes are infinitely concentrated into one and the effect is His Goodness and Goodness alone, i. e. He is All-White (Purṇa Śuvra). In sanskrit the colour of the sun's rays is called śubhra (शुभ्र). The word शुभ्र is derived as शुम् + रक्। Śubh (शुम्) means good, i. e. the effect of the unity of seven colours of the sun's rays is good. Similarly the effect of the infinite attributes concentrated into one in God is always good. In short, God to be good (Śivam) must have infinite number of contradictory attributes concentrated into one in Him.

In the institutions also of our own making we find that there are opposite forces working in them. The British Parliament may be cited as one of the best examples on this point. If there be no opposition there, that institution cannot properly work. If it is allowed to work without any opposition for any length of time, the government will be reduced to a dictatorship; one and all the good traditions of the mother of all parliamentary institutions of this world will vanish in no time. Similar is the case with God also. Had He got infinite mercy as His only attribute and no justice at all, no punishment would have been

inflicted on the wrong-doers of the world, because every wrong act would have been condoned by Him (Merciful God) and there would have been chaos and confusion as the only results. Had He got infinite justice as His only attribute and no love or mercy, He would have, on the contrary, inflicted punishment on the wrong doers to the fullest possible extent without any mercy or other considerations whatsoever, because He has no mercy or love in Him. This world would have in that case been a veritable hell or a prison-house where all sorts of extremely cruel punishments would have been inflicted on wrong-doers and in comparison with which Milton's hell would have sunk into insignificance. We should remember that we are always more or less guilty. There would have been suffering alone and no happiness, no enjoyment. But God has in Him infinite mercy as well as infinite justice and these two attributes are infinitely mixed or united into one in Him and His action is always according to justice tempered by mercy and vice versa, or in other words, the result is always good and never bad or excessive. Similarly all His infinite contradictory attributes are infinitely mixed up and concentrated into one in Him and He acts with that one attribute which is the unity of all contradictory attributes, i. e., we receive the result of all the infinite contradictory attributes tempered by one another owing to the infinite mixture. ' It can thus be seen that good and good alone and nothing but good can come out of Him Who is nothing but the concentrated unity of the infinite contradictory attributes and therefore contradictory powers as well. There is goodness in creation, goodness in preservation and goodness in destruction, goodness in evils, goodness in our spiritual attributes, goodness in natural calamities, goodness in innumerable gifts of Nature, goodness in everything, goodness here, there and everywhere, goodness in the present, past and future, i. e., goodness and nothing but goodness all around. God is eternally and infinitely good and He cannot possibly do anything evil even for a moment of time. To say finally, God is nothing but good and good alone. As already stated, Good is the original word and God is its popular form. In the Māndukya Upaniṣad Brahma (Absolute God) is described as Śivam, i. e., All-Good, i. e., Absolute is Good and nothing but Good. God

of the Philosophy of Plato is Satyam, Śivam and Sundaram (Truth, Goodness and Beauty). Plato's God, is, therefore, Good also. Ṛṣi Śvetaśvatara, the author of the Upaniṣad of his name, was a worshipper of Brahma as Śivam. It will thus be seen that both east and west advocate what the Philosophy of Satya Dharma says about God. We can, therefore, definitely come to the conclusion that God is All-Good and His Goodness is due to the existence of infinite contradictory attributes concentrated into one in Him.

The following question may be put in this connection :—

"It is said that God has a number of contradictory attributes. But nothing really self-contradictory can exist in God. Presumably it is meant not that God is Self-contradictory in Himself but that He is so to our thought. But if so, how can we speak intelligently of Him without violating the law of contradiction? We cannot say anything. If God is Self-contradictory, the statement that He is Good would not exclude His being also evil in the highest degree."

In reply it may be said that there is some misconception about the idea of the contradictory attributes of God as conceived in the Philosophy of Satya Dharma. If contradiction is taken to mean that one thing is such that it annihilates its opposite entirely and thus none of them can exist, we should say that there is no such contradiction in God's attributes. They are not cut throats, they are not at daggers drawn against and always bent upon killing each other and thus reducing God to Śūnya or nothingness. On the contrary, each and every attribute of God is eternally true and has got its own eternal nature. Each attribute is working in its own way. It is true that there are some attributes which are opposed to others. But there is a synthesis in them. Let us consider about mercy and justice in the Hegelian manner. If mercy is thesis, justice is antithesis and mercy-justice is synthesis. There are an infinite permutation and combination of such infinite number of contradictory attributes in Him and thus all the infinite attributes are concen-

trated into one and one only and that is the perfect Swarupa of God. To call God All-Love, All-Knowledge, All-Mercy etc. is but describing Him only very partially. All these attributes are but a few of the infinite number of His attributes. The effect of every action of God is the product of the powers of the infinite attributes concentrated into one in Him. It, therefore, contains the result of the action of each and every attribute of God. No attribute is ignored or neglected. Each exercises its own function according to its own nature. The result is, therefore, always good as shown before. If we think about man, we shall find that he has got mercy as well as justice. They are contradictory attributes, but they exist in a man at the same time. Similar is the case with God. Contradictory attributes exist in Him and they work together.

It is an admitted truth that God is All Knowledge and All-Love. But knowledge (Jñāna) and love (Prema) are His contradictory attributes. There is no love in knowledge itself and no knowledge in love itself. Love is considered blind, while knowledge is All-Light. Love is soft, while knowledge is hard. Love is Rasa (Raso Bai Saḥ—Taittiriopanīṣad-2/7, i.e. He is Rasa itself, i.e. He is Love which is something like a liquid substance extremely sweet to the heart). Love melts the hardest heart, love makes rivers flow in deserts and thus fertilises them. Love puts life in dry bones. Knowledge is on the contrary, compared with fire (Jñānāgni—Fire of Knowledge). Similarly justice is very, very hard and mercy is very, very soft. Justice punishes the guilty while mercy relieves him of his sin forgetting and forgiving his fault. A reference is invited to the Merchant of Venice to understand something about the difference between justice and mercy. Something about these two attributes has already been said. That will further clear the point. God is not merely All-Knowledge and All-Justice, but He is also All-Love and All-Mercy. Two such opposite attributes are infinitely mixed up and synthesised. We may call them Knowledge-Love and Justice-Mercy. There is no single word in the vocabulary of the current languages for expressing those ideas. There are infinite combinations of this kind and there are again an infinite permutation and combination of all these combinations forming one Supreme Swarūpa of God as stated before.

That Swarūpa may be called the ultimate synthesis of all the infinite attributes of God. There cannot thus be anything but Good in God as explained before and the result of His actions is always good.

It is quite true that we cannot properly comprehend these combinations of opposite attributes of God, far less His one Supreme Swarūpa made up of the infinite number of His contradictory attributes infinitely concentrated into one. It is for this reason that He is called Anirvāchya and Anirdhārya (Inexpressible by words and Indeterminable). It is also for this reason that God is generally worshipped and meditated upon as Love, Mercy, Knowledge etc., but not as Love-Knowledge, Justice-Mercy or as similar combinations. The absence of any single word expressing the ideas of these combinations shows that the people at large have no idea of them. Our Gurudeva Paramarshi Gurunāth also says that it is very difficult for men in general to form an adequate idea of them, but he remarks that those, who always meditate upon God and His attributes, will no doubt be able to obtain a glimpse of the idea of such combinations.

The law of contradiction may apply to the material world. Even there we will find that ether which is matter only, occupies the same space at the same time along with four other kinds of matter viz. Marut, Tejas, Liquid and Solid. Attraction and repulsion are contradictory qualities no doubt, but they exist and are working in the same material object at the same time. The Sāṃkhya philosophy says that matter is composed of Sattva, Rajas and Tamas. Sattva and Tamas are contradictory attributes — one is light and the other darkness. They are, therefore, as poles asunder. But they exist in every kind of matter from the minutest atom to the biggest star as well as the universe as a whole. A close observation of Nature and animal world will reveal that opposite forces are always working there and the result is always good.

The law of contradiction has no application to the Infinite Brahmo Who is considered as the Supreme Unity of all contradictions. The empirical logic is not fully applicable to God and it is the considered opinion of many eminent philo-

sophers that the existence of God cannot be proved by that logic alone. It is also true that both empirical and transcendental logic are necessary for that purpose as explained before. How can we then say that the law of contradiction applies to God? Empirical logic is defective and limited like other things of the finite universe. It is not, therefore, possible to understand everything of Infinite God through that logic alone. God is both immanent and transcendent. He is infinite while the universe is finite. Both empirical and transcendental logic are, therefore, necessary for us to understand anything of God. He is not governed by material laws, but He is beyond them. It will not be out of place to mention here that Psychology is the most imperfect science, because it cannot explain all actions of the mind. Why? Because mind is not matter alone, but it is partly physical and partly spiritual. Empirical Science can not possibly explain the laws of the soul. It is, therefore, compelled to confine itself to the physical portion of the mind.

We have said something about attraction and repulsion, i. e. physical laws. If we now analyse the doings of an honest, just and affectionate father, we will find that he does not support the wrong actions of his son like an affection-blind father, but he punishes his son for his misdoings and at the same time, he has deep affection for that boy. A judge of a law-court punishes a guilty accused no doubt, but he does not forget to show mercy to him and reduce the term of his punishment. A man may be highly educated in the true sense of the term and can have also a deeply loving heart at the same time. Every man has got both head and heart and not head alone or heart alone. If we analyse ourselves in a similar manner, we shall find that there are contradictory attributes in us also and our action is the result of those attributes. Some of them may be predominant in us at times and some others at some other times. Their predominance may be due to various causes, the main one being the nature of the body in which we live. But they are all there always in him. It is our habit to think about God's softer attributes only such as love, kindness, mercy, etc., but we shudder to think that He is infinite justice and infinite hardness, that He is infinitely dreadful. We always like to see God like an extremely affection-blind father

who always forgives, nay supports and encourages the misdoings of his pet sons and never utters a single hard word against them. Theologians also emphasise upon His softer attributes and rarely, if ever, make any mention of His harder ones. We should not forget that God is both infinitely soft and infinitely hard and there is in Him an infinite mixture of His infinite softness and infinite hardness. We would not have noticed opposite forces (soft and hard) working in nature and opposite attributes in men, had there been no contradictory attributes in God Who is the Fountain-Source of everything in the universe. His attributes are reflected in Nature and we are God in essence (Swarūpa) but reduced to His infinitesimally small fractions owing to the encasement of the soul within a body. His attributes cannot have full expression but always become highly adulterated and extremely limited. But still we can reasonably infer that God has got infinite attributes in infinite, pure and perfect manner. Further, when we find that some of those attributes in us are opposed to others, we can also reasonably infer that there are infinite combinations of His infinite contradictory attributes which are concentrated into His one Swarūpa as already explained.

We can understand the nature of God from various sources viz. Nature, history of mankind, history of the animal world, our own lives etc. But we can learn about Him more easily and satisfactorily from the lives of great men and women. Why? Because they have unfolded God's attributes to some extent and their lives have become so many visible manifestations of those attributes. It is for this reason that there are so many incarnations of God in this world. We can, therefore, obtain a sure foundation for understanding God's nature in their lives. If we analyse their actions, we shall find that they are not only very soft but very hard at times. Let us see what Bhababhūti, the famous poet and contemporary of poet Kālidās of India, says on this point in his Uttar Rāma Charita.

वज्रादपि कठोराणि मृदूनि कुसुमादपि ।

लोकोत्तरानां चेतांसि कोहि विशादुर्महति ॥

(Who can understand the heart of those great men who have

seen God? They are harder than the thunderbolt (harder than the hardest) and softer than flowers (softer than the softest).

In the life of Śrī Chaitanya Deva who is famous for his Bhakti (Love with reference), we find some incidents which are very, very hard. By this process also we can arrive at the conclusion that God is infinitely soft and infinitely hard, i. e. He has got contradictory attributes in Him and therefore, He is All-Good. It may also be said that God is not Father alone, but He is Mother also, i. e. Infinite Fatherness and Infinite Motherness have been concentrated into one in Him. He is therefore, All-Good God.

Now, let us say something about the last sentence of the Question under discussion viz., "If God is self-contradictory, the statement that He is Good would not exclude His being also evil in the highest degree."

We have already said something about evil. We have also said that it has got two sides — bright and dark. We can understand evils in the best way, if we consider them as so many obstacles placed in our path in various manners. In fact, they have been created with that object in view. The term evil is always used in a very bad sense and its bright side is always ignored. If we substitute it by the word obstacle, it will be comparatively easier to understand its proper import. Something has also been said about the purpose of creation and more will be said hereafter. That purpose can not be fulfilled unless hurdles are placed in our way and our capacity to cross them is tested. There would have been no necessity for this imperfect universe, had the purpose been otherwise than that stated before. The thing is that living beings are all imperfect and they will all have to attain perfection through Brahma Upāsana and Guṇa Sādhana. Obstacles are, therefore, indispensably necessary to test the powers of different attributes. Had we been all perfect Gods in all respects, there would not have been any necessity for the creation at all, far less for the innumerable obstacles. What has been stated before amounts to saying that each of us has been sent to the universe to unfold God in us and that again

means that we are surrounded by obstacles. The question of unfoldment does not arise at all unless we are covered in millions of ways. How can we understand that innumerable covers have been heaped upon us? Our own experiences will clearly show that to be a naked fact. We are small and there is a gradation in smallness. Some persons are very, very small, but those, who are highly advanced in spiritual life, have reduced their smallness to some extent and have become great, though they are still very small when compared with God in them. It is for this reason that the spiritual progress is almost eternal, i. e. upto the moment of merging of the soul in God. We should consider that we shall have to be perfect from extreme imperfection and the journey cannot but be very very long and arduous. Moreover, we always find many obstacles within and around us. There are some which can be overcome by ardent Sadhakas only, i. e. by those who take up religious practice as their bounden duty throughout life. All of us always meet with difficulties and dangers, but they are always meant to test our power to march forward removing them as we go on. Of course, they come to us as the result of our own Karma (action). As already stated, the effect of all these is always good.

The purpose of creation cannot also be called in question as the final effect is always good for us. Something has already been said about teleology. That will show that there is good and nothing but good in this universe. The brightest example is this Earth. She has come to her present condition of comfort and prosperity through many, many vicissitudes, but we clearly see that the resultant effect has been good even in our own estimation at least in comparison with her hot, gaseous state in the beginning. In this connection, we should always remember that we are provided with conscience and freedom of action, however limited they might be, and we can choose the course of our action. We shall have to reap what we sow. None can entirely escape from the effect of his own actions (Karma).

As stated before, God is eternally Good as the word implies. He is never and cannot ever be evil. Goodness is.

the ultimate and final synthesis of His infinite contradictory attributes. There is nothing equivalent to or above Goodness of God. Evil cannot, therefore, contradict goodness in Him.

A question may again be raised as to how the evil can come into existence in Nature and living beings when there is nothing as evil in God. The reply involves the whole question of creation. But it is not possible to describe it here. It will be done in its proper place hereafter.

We have already seen that the purpose of creation requires the provision of obstacles in our path. For this reason, God has created the universe by His Will-Power with the help of His Abyakta Swarūpa as its material cause. It consists of two of His contradictory attributes viz. Infinite Shape and Infinite Shapelessness which are united into one. It is also unconscious. It is very easy to understand that form and formlessness are unconscious. The universe and all material objects are transformed ones. God Himself has appeared as many living beings with the help of material bodies made out of the universe. These transformed bodies are not exactly what Abyakta Swarūpa is and many new properties have been produced in them. It is a well-known fact that transformed objects not only inherit some of the qualities of mother objects but get some additional ones. Sometimes a very good thing can be reduced to a bad thing. The product can also cover the original and produce undesirable effect. The evils in living beings have been produced owing to the contact of the soul with a body. The universe is for living beings and is intended for the fulfilment of the purpose of creation. As already stated, the universe and material bodies have been created for placing obstacles in our way. This is due to the form and unconsciousness inherited by the universe and bodies of living beings from the Abyakta Swarūpa as well as the additional properties. For detailed proof of these truths, the reader will please see the replies to Questions XI, XIII to XV.

God has no evil attribute in Him. But His good and eternal attributes become adulterated and limited when they come in contact with our minds and bodies. As stated before, our mind is formed by the reflection, as it were, of the attri-

butes and powers of the soul on the brain, i. e., it is partly physical and partly spiritual. The soul cannot express them perfectly through bodies as they are always imperfect and impure. It expresses them according as the body is pure or the reverse. We see so many different colours when the pure sun's rays come to our house through different coloured glasses. In other words, the white (Śubhra) sun's rays are reduced to so many coloured ones. Similar is the case with our bodies which are more or less impure. Therefore the perfectly pure attributes of the soul cannot express perfectly through imperfect and impure bodies. They must come in contact with a transformed object (Vikṛta Padārtha), i. e., the attributes of the soul get more or less adulterated in the course of their expression. The transformed matter through which they pass has its own peculiar nature and therefore something to add to it. It is not a fact that there is any evil in the soul, far less in God Himself. No Doṣa or Pāśa (evil propensities such as lust, anger, hatred etc.) can even touch the soul. They are produced in the mind and expressed through bodies. As already stated, we find that sun's rays appear as black, red, etc. according to the colours of glasses through which they pass. But they (the sun's rays) remain as pure as ever. Similarly the attributes and powers of the soul remain as pure as ever, though they appear to have been transformed into evil attributes owing to their contact with bodies. All these are due to the ornamentations (Phenomena) of the transformed objects.

Let us take the example of the evil called lust (काम). Love when expressed through the mind and body of a debauch will be reduced to lust, but if expressed through the mind of a man highly advanced in spiritual life, it will produce the feeling of universal love in him and consequent good action. Why was Jesus Christ a man of sorrows? Because he had love for his fellow men of this Earth and felt sorry for the miserably spiritual condition of their lives, i. e., the love of the soul produced love in his heart for men and he acted for the advancement of their spiritual condition. Had there been no love for men, there would not have been any sorrow in him for them. Men in general do not feel sorry for our

wretched condition. They are quite satisfied if the wants of their bodies are removed and if they can get all sorts of comforts with ease.

The sense of justice is at the root of anger. We become angry when we feel that some injustice is being done. When an unjust act is being done in the presence of a man of irritative temper i. e. a hot-headed man, he immediately loses his temper and gets ruffled whether it affects him personally or not. But when the same thing occurs in the presence of a cool-headed man, he will surely understand that some wrong was being done. But he remains cool considering the various circumstances that have led the man to do such a wrong act. Of course, there are incidents where even a man of cool temper becomes and should become indignant at some wrongs done by others, as otherwise, the wrong-doers will have free play of their mischievous habit. But good men do not easily lose their temper, but try to bring home to wrong-doers that they have done wrong and should repent for it. It can be similarly shown that all the evil propensities in us, i. e. Doṣas and Pāśas have their roots in one or other good attribute, but those good attributes are adulterated owing to their contact with the body and their expressions are called evils. In the philosophy of Satya Dharma these evil propensities are called Jāta Guṇas, i.e. the evil qualities which are temporarily born or produced in contact with material bodies which are transformed objects. If we can scratch the impurities from these evil propensities i. e., if we can entirely eliminate the additional matter which the good attributes receive in the course of their expression through a body, we will find them (good attributes) in their perfectly pure condition, just as a piece of gold taken out from a mine is found to be full of impurities, but when they are removed by repeated burning and application of acid therein, we find pure and simple gold only. It will thus be seen that there are no evil propensities (Doṣas, Pāśas or Jāta Guṇas) in the soul and therefore in God Himself. From what has been stated above, it will be seen that good attributes appear as so many evil ones owing to their contact with bodies which are transformed objects. The additional matter which they receive in the course of expression through a body is but so

much ornamentation though very dark. It is also a case of appearance. But the evils should not be considered as illusion. They are real owing to the fact that the eternal attributes are behind them. Evil cannot, therefore, exist in God.

That the evil propensities do not belong to the soul and therefore, to God, can also be proved by the fact that God's attributes are all eternal and infinite while they (evil propensities) are all limited and transitory. They are products and not original things. It may be noted here that these evil propensities have their utility not only in the material world as described before, but also in the spiritual world. Their proper use will greatly help us in developing their respective good attributes which are at their root. In this connection, a reference is invited to a Sanskrit saying.

Kaṇṭakenāviddha Kaṇṭakam

(A thorn driven into a body can be removed by a thorn).

Sādhakas (Those who practise for the development of good attributes) unfold good attributes by Sādhana (Practice) and these evils are merged in their respective originals. As these evils also help us partially in developing the best in us, they may be termed friends in disguise. Of course, they are foes when improperly used. Thus their friendship or enmity depends upon their proper or improper use.

A question may again be raised as to how God can create these obstacles. He is infinitely affectionate and kind. He cannot, therefore, possibly create a nature which will inevitably lead us into difficulties and dangers. In reply it may be said that it is true that God is infinitely loving, but He is at the same time, infinitely hard also. Nature is a resemblance of His attributes, though it must be said, it is a very, very faint and crude one. To throw one into difficulties and dangers is indeed a very hard task. But when we understand that these very difficulties and dangers will be ultimately transformed into good owing to the influence of His infinite and eternal love, we cannot blame Him. All's well that ends well. We do not blame a good, honest, just and affectionate father, if he brings up his children by placing obstacles in their way with the sole

object of developing good parts in them. We do not also blame him, if he punishes them occasionally for their faults with the sole object of reform and progress in life. There may be a defect here and a defect there in a father's doings, but there is not and there cannot be any the slightest defect in God's actions. They are perfect all round and they, therefore, always produce good and nothing but good. We always try to find out the intention and object behind the action and its ultimate result. When there is nothing wrong in these things, we do not blame the actor. In the case of the universe, the intention, object and ultimate result are all good. We cannot, therefore, reasonably blame its Author. What do we see in Nature? What do we see in the lives of men? We always notice upward progress in men and Nature. There is no downward journey. Whatever downfall we notice here and there is a mere temporary phase meant only for raising us to still higher level. We are marching forward in our long or rather eternal journey for acquiring God's perfection. It cannot and should not be an easy task and if God has made the journey difficult, it should be understood that He should not have done otherwise. It is not a child's play. It is death sure that we should reach the goal of perfection, we shall regain the Paradise, for that is the purpose of the creation and it must be fulfilled in every one of us. It is also certain that the more we shall advance in our journey, the easier will be the path. The lives of great men will prove the truth of this statement. If we can deeply meditate upon the creation and see through the mind's eye how the universe was gradually composed from the very beginning and how it has reached the present stage, how it is being maintained, how it will again gradually come to an end, how the entire affair is being managed without any the least defect according to the purpose of creation etc. etc., we cannot but glorify God for the infinite wisdom, love, mercy, justice, infinite power and goodness. The main difficulty in our way to understand the universe is our ignorance. We have already said something about the goodness of God.

We generally say that good is ultimately produced. But in fact, good is always produced as the result of every action at

every moment from its very beginning. Good does not suddenly fall from above just at the end. It cannot be there at the end unless it is produced bit by bit from the very beginning. Indeed good is always produced, but we do not understand good while it is in the process of working and only notice it, when there is a clear expression of it to our understanding. Even then we fail many times to be convinced about goodness owing to our utter ignorance, want of deep thinking and reverent outlook.

From what has been stated above, it will be seen that there is neither any evil in God nor the slightest defect in his creation. What we call evil is only obstacles placed in our way for the fulfilment of the purpose of creation and that good and good alone is produced in this universe. His purpose cannot, therefore, be called in question. It has also been shown before that these evils are necessary for the fulfilment of the purpose of creation. There could not have been any creation at all, had we not been imperfect beings and evils not placed in our way as obstacles.

In concluding our reply to the above question it may be said that it is very difficult, if not impossible, to prove the existence of God to atheists unless the existence of the contradictory attributes in Him is recognised. They will present the darkest picture of the world and say that such things are not possible for a Loving, Kind and All-merciful God as conceived by theists. They will surely and fully ignore the bright side of the world and take no notice of it unless we have recourse to this transcendental logic and admit that God is both soft and hard i. e., there are contradictory attributes in Him and, therefore He is All-Good. We will not be able to properly and satisfactorily refute their arguments. We will, of course, admit that there are in this world unimaginable difficulties and dangers of innumerable kinds. Nay, we shall paint their darkest picture still darker, but at the same time say and prove that all these will be transformed into good and nothing but good. By saying that we should admit the existence of contradictory attributes in God to prove its existence, it is not meant that we are appealing to the good sense of the

public to accept our view-point as a matter of favour. The existence of contradictory attributes in God can also be proved reasonably and this has already been done. An absolutist will have recourse to Māyā (theory of illusion) and say that everything of this universe is illusion and that there is neither happiness nor sorrow, neither good nor evil, neither comforts nor difficulties, neither poverty nor prosperity and so on. But, that theory also reduces God almost to nonentity and the universe as nothing. This is not a solution of this greatly difficult problem, but only an attempt to evade it. No theist will care to accept that position. We accept everything of this world whether pleasurable or the reverse. We never try to avoid, hide, ignore or minimise any aspect whatsoever but face all problems as they are presented to us and try to solve them. It is for the reader to judge how far we have been successful in this respect.

Let us now deal with the following part of the 3rd point.

"God is above all His attributes."

It has already been proved that God has infinite number of attributes and that each of His attributes is also infinite. His freedom is, therefore, also infinite and unlimited. He is also All-Perfect and All-Powerful. He can, therefore, remain above His infinite attributes, i. e. He is not guided by any or all of His attributes, but He can guide them all. What does our experience about man say? Men in general are always led by his passions and prejudices. They (men in general) act as if they were slaves to them (passions) and had no hand of their own in the matter. We also find that an honest, just and affectionate father can rise above his affection and mete out necessary punishment to his children when they go wrong. But Sādhakas in their higher stages of spiritual life can merge their Doṣas and Pāśas (evil propensities) in them. When this is done, Sādhakas are not guided by them (evils), but they (Sādhakas) guide them (evils) when they are necessary. Sādhakas of still higher stages can rise above one or more spiritual attributes even. From this we can reasonably infer that God can be above all His attributes, i. e. He has got infinite attributes in Him and at the same time He is above them, i. e.,

He is not led by them but He leads them. All this is due to His infinite freedom and infinite power. God is not nirguṇa (without any attribute), but He is above all His attributes. This Guṇātītatva (To be above attributes) has been misinterpreted by Māyāvādins as nirguṇatva (No-attributeness). God is Swaguṇa (having attributes) and Guṇātīta (to be above attributes) both at the same time. In English He is called Immanent and Transcendent He is Absolute. He cannot, therefore, have any want. He has, therefore, all the attributes in Him, but He transcends them all at the same time. Swaguṇatva (having infinite attributes) and guṇātītatva (To be above infinite attributes) are contradictory. They, therefore, eternally exist in God in infinite quantity.

The points 4, 5 and 6 about God will be dealt with later on when we shall write about the Sṛṣṭi Tattva (Truth about Creation) in Chapter III. Let us now deal with the last point viz. God is both Absolute and Person at the same time. Let us quote what the meaning of Absolute is according to Chamber's dictionary.

"Absolute—Existing in and by itself without any necessary relation to any other being, capable of being conceived of as unconditioned in the sense of being Finished Perfect. It may be considered as opposed to Infinite but in the sense of being freed from restriction and condition, it is evident that the Infinite itself must be absolute. Opposite schools differ on the question whether the Absolute can be known under conditions of consciousness."

We may say at once that we fully agree with this interpretation of Absolute, but at the same time we must say that God is the greatest of all great persons of this universe and He has infinite number of contradictory attributes concentrated into one in Him. This has also been proved already. His Personality is not only unsurpassed, but the greatest living being of this universe cannot be equal to Him. He is the Perfect Person. Paramarṣi Gurunāth says :—

यदधिको न कश्चित् स्यादनन्ते जगतीतले ।

यत्समोऽपि न कश्चित् स्यान्नमामि जगदीश्वरम् ॥

(I bow down to the Lord of the universe above whom there is none, in this unlimited world and there is not even any one who is equal to Him).

Personality exists in man. One person is better than another. If we pursue in this way, we shall ultimately reach a person who is infinitely perfect He is God. From what has already been said and will be said hereafter we can clearly understand that God is both Absolute and Person at the same time.

We find from the above meaning that the Absolute should have the following qualifications :—

(1) Existing in and by i self without necessary relation to any other being.

(2) Unconditioned and perfect.

(3) Infinite.

Thus we see that Absolute is infinite and exists in an unconditioned and perfect manner, i. e. He is perfectly independent and free.

From what has been stated above, it will be seen that this interpretation of Absolute does not contradict our conception of God. We have already said that God is not only the Supreme Unity of infinite contradictory attributes, but He is also above those attributes. He can act if He likes and He can also remain without any action. In other words, everything depends upon His own eternally Free-Will. He is the only Cause of everything in this universe, but He has no cause at all. Nothing can, therefore, force Him to act. It has also been shown before that Infinite, Free and Perfect God is above His own infinite attributes. He is, therefore, not only not dependent upon the universe including living beings, but He is not also dependent upon His own attributes as well. He is, therefore, never obliged to anything. He is perfectly free and there is nothing to restrict or resist Him. He is also perfect and infinite. He does not require any the least help from any other source. That He is infinite has already been proved.

Let us now discuss what can be meant by "without necessary relation to any other being". It may mean any of the following :—

(i) Without any obligation to other beings, i. e. He is not in any way dependent on other beings. We have already

said that He is not guided by anything, but He guides everything including living beings. He is not, therefore, obliged to any one or anything. It has already been shown that God is Ekamevādvitīyaṁ and Bhūma and there is no substance except that of God anywhere else. It will be shown afterwards that living beings of the universe are in essence God Himself and that the substance of the material universe is Abyeakta Swarūpa and therefore God. In that sense every thing is God in essence. He is not, therefore, obliged to anyone else. He is, therefore, Absolute

(2) "He has no necessary relation to any other being". Here the word 'relation' may be taken to mean the relation between the creator and the created. This 'relation' is qualified by the word 'necessary', i. e. the relation between the creator and the created is not obligatory or eternal, i. e., He must not have creation eternally for His existence. In the Philosophy of Satya Dharma the creation is also not eternal. It has a beginning and an end and it is absolutely voluntary and not involuntary, i. e. it has not come out of God automatically, but it is His Will arising out of His infinite love which is the cause of this creation. He was not also forced by something else or some circumstances beyond His control, to create the universe. It is His Līlā of love. * In other words, the creation is not eternal. This interpretation of the Absolute God will also refute the argument about the beginninglessness of the creation as well as its involuntariness meaning thereby that God is obliged to have creation from time without any beginning, i. e. the creation is as much beginningless as God Himself is and that the creation is an eternal necessity for Him for His existence. It will thus be seen that Absolute God need not have any universe or living beings as a necessity according to our philosophy i. e., this creation is not obligatory on the part of God, but it is His option to create, preserve and destroy the universe. As already stated in connection with the reply to the first point, God is the only substance. There is none except God. The question of any other being does not, therefore, arise at all in that sense.

* The reader will please refer to the reply to Question IX:

(3) As stated before, the creation had a beginning and shall have an end. God has created the universe for a certain purpose for His Līlā of love. Līlā may be summarised as follows :—

“Līlā from the beginning to end depends entirely upon the option and sweet pleasure of the actor himself unhampered by any the least obligation from any side. The present Līlā is a practical demonstration of the powers of God's infinite attributes or the practical realisation of His infinite powers”.

It must not mean that He did not know the capacity of His powers. It was perfectly known to Him. It is a mere practical demonstration for His Līlā and not for any obligation from any side. He could do without it. It is His option. He is what He was before creation and what He shall be after its dissolution. There is, there was and there shall be no change whatever in Him. He is eternally the same. He could do without creating the universe at all. He does not require any help from any other source for the performance of this Līlā. He is eternally deprived of all help from outside. He is perfectly infinite Brahmo (Absolute God). There is none and nothing outside Him. He is the only One in all eternity.

As already stated, the creation is a Līlā of love, because His Will to be many arose out of His infinite love. But it must be said that He was not even led by that love. But it was His option, pure and simple, to take action accordingly. The universe will also be dissolved when He likes and no outside agency shall compel Him to do so. It will thus be seen that He could remain without any other being before creation and shall remain so after its dissolution. The very fact that God created the universe and will destroy it* shows that it is His Līlā. Otherwise, He would not have destroyed it after creating and preserving it for such a long time. It is clear that He has no attachment for the universe which will surely be destroyed by Him. The creation did not increase or decrease Him in any the slightest way. He has, therefore, no obligatory relation to any other being. God is Ekamevādwi-

*. It will be proved afterwards that God has created the universe. That it will be destroyed by Him has already been proved.

tīyaṁ (one without a second). He is never many. This oneness in Him is eternally true and perfect. He has not, therefore, any necessity for any other being. Creation is also not indispensable for Him. Let us refer to slokas (stanzas) 4 to 6 (Chapter IX) of the Gītā.

It will thus be seen that whatever interpretation is given to the words "necessary relation to any other being", it does not contradict our conception of God. From what has been stated above, it will also be seen that the word "Absolute" really means that God is self-existent, completely free and perfectly unconditioned and not in any the slightest degree obliged to any one or anything. God of our conception also satisfies these conditions of the unconditioned.

As regards the last sentence of the interpretation of the word "Absolute" it may be noted that we also say that the consciousness of an individual person cannot know God. From what has been stated before about our mind, it will be seen that it contains two things—the brain and the reflection, as it were, thereon of the attributes and powers of the soul. Our consciousness is neither the one, nor the other but the result of both. Our consciousness is, therefore, derived from the soul. As already stated, the embodied soul is in essence (Svarūpa) God Himself Who has appeared as many. Our consciousness is derived from the knowledge of God. It will thus be seen that the difference between our consciousness and that of God is due to the contact of the soul with the brain and consequent transformation of God's attributes and powers. It is for this reason that our consciousness is extremely limited and adulterated. We may call the knowledge of the soul and therefore of God as His knowledge itself and our knowledge as consciousness. There are no two consciousnesses but one and one alone. The difference arises owing to the encasement of the soul within a body. As already stated, every attribute and power of God are lying latent in every individual soul in their entirety and they cannot be fully expressed owing to the body standing in the shape of a cover. This expression will vary according to the condition of different bodies. As much consciousness of the individual soul and therefore ultimately of God as is

expressed through the brain is our consciousness. It will thus be seen that we ordinary mortals do not get true knowledge at any time as everything which comes through the body is more or less vitiated in its expression. It has also been stated that when the mind is merged in the soul, it (soul) can see God with its divine knowledge which is pure and unadulterated. We are concerned with empirical knowledge, but there is an ocean of difference between our empirical knowledge and divine knowledge with which seers can see God. We, therefore, say that God cannot be known under the conditions of our ordinary consciousness. It is so much adulterated, so much vitiated and so much limited.

It is not understood why absolutists are so much afraid of connecting God even with His own attributes which are eternally pure, infinite and each of which has infinite and eternal power (Śakti). They are not like the attributes of man. They are on the contrary always impure and limited as stated before. They have gone so far as to conceive God as existence only, i.e., truth alone. If God has existence i.e., if He is true, He must have at least one attribute. It is not, therefore, understood why He cannot have more than one attribute. The Śaṅkara philosophy says that Brahmo (Absolute) has got three Swarūpas only viz. Satya (truth) Jñāna (Knowledge) and Anantatva (Infinity). It has already been proved that Swarūpas and attributes of God are the same. We say that God has got infinite attributes. It may be equally said that His Swarūpas are infinite in number. Where there are three Swarūpas, there cannot be any reasonable objection to His having infinite Swarūpas. Āchāryya Rāmānuja is of the opinion that God has infinite number of good attributes in Him. The Māndukya Upaniṣad is held in great respect by the Śaṅkara School of philosophy. It is an authority with them. According to that book, Absolute Brahma (Turīya Brahma) is good (शिवमद्ब्रह्म). If Brahma is good, He must have infinite number of contradictory attributes also, as otherwise He cannot be good. This has already been proved. If He has infinite number of attributes in Him, He must be a Person too. The Śaṅkara philosophy is said to be based upon the Upaniṣads which are considered infallible by

its followers. But we find that Brahmo (Absolute) is also called Puruṣa (Person) in many places thereof. The authoritative Upaniṣads also describe Brahma as having many attributes. The Śvetāśvatara Upaniṣad calls Him अनेकरूप (one having many attributes) vide stanza 4/14. It is not, therefore, understood how that school says that God has not infinite attributes and that He is not a Person. They adduce some absurd arguments that Absolute God has three Swarūpas only, while the other attributes of God mentioned in the Upaniṣads belong to Saṁyā Brahma and they have actually created such as a Brahma. There cannot be two Brahmos. Brahmo is one and one alone and all the attributes mentioned in the Upaniṣads belong to Him and Him alone.

The object of Absolutists to keep God quite unconnected with anything of this world whether it relates to men and Nature is perhaps to see Him above everything so that a slightest reference to these things may not vitiate the idea of God Who is eternally and infinitely pure. None can be above anything unless he has that thing in its entirety. A possessor of a million rupees can possibly be above that sum but not even a person having 999999 rupees. Similarly God cannot be above His attributes unless He has got infinite number of them in their entirety. In short, to be above anything one must have it in infinite quantity, otherwise hankering for more and more will be lingering in Him. God is infinite attributes concentrated into one in Him and at the same time He is above them. None but one having infinite attributes in their entirety can be Absolute.

It is not known how far some of the writings in the books of different religions relating to the description and activities of God have prejudiced the minds of Absolutists and they now consider everything of the universe as quite untouchable so far as God is concerned. The idea of anthropomorphism has perhaps gone a long way to influence the judgments of absolutists. In their anxiety to avoid everything connected directly or indirectly with the universe they reduce God to mere existence and nothing else or in other words, they have reached a stage which is only one step previous to nothingness. It is

for this reason that the Śaṅkara School of philosophy is said to be the nearest approach to the atheistic Buddhist philosophy. Let us quote what Dr. S. N. Das Gupta says in his *History of Indian Philosophy*.

"Śaṅkara and his followers borrowed much of their dialectic form of criticism from the Buddhists. His Brahman was very much like the Śūnya of Nāgārjuna. It is difficult indeed to distinguish between pure being and pure non-being as a category. The debt of Śaṅkara to the Self-luminosity Vijñānavād Buddhism can hardly be over-estimated. There seems to be much truth in the accusations against Śaṅkara by Vijñāna Bhikṣu and others that he was hidden Buddhist himself. I am led to think that Śaṅkara's philosophy is largely a compound of Vijñānavād and Śūnyavād Buddhism with the Upaniṣad notion of permanence of self superadded."

From what has been said above, it should not be interpreted that we belittle truth in any way. God is Satya Swarūpaṁ. He is Truth itself. God is absolute truth. Truth is no doubt the first and foremost attribute of God. Each of His infinite attributes is true and eternal, i. e. truth is intimately connected with each and every attribute of His. There is nothing in Him which is not true and eternal. But it must also be said for the sake of that truth that truth is not the only attribute of God. Man does not exist only. He has got many other attributes. Nature also gives us the same truth. We can, therefore, reasonably infer that God has infinite attributes and truth is one of them. As already stated, what we see in man is in God also in infinitely pure, unalloyed and perfect manner. We should not be accused of anthropomorphism as all our empirical knowledge is based upon our experiences with Nature and living beings. This point has already been dealt with. Absolutists cannot possibly prove the existence of God (Truth) without recourse to that knowledge. In fact, as stated before, God is not God (Good), if He has not got the infinite number of contradictory attributes in Him and therefore He must be a Person also.

Absolutists cannot possibly explain the creation of the

universe and therefore resort to *Māyā* (Illusion). They also say that God is *Nirguṇa* (without any attributes). As already stated *Nirguṇa* does not mean *Guna-Śūnya* (one without any attribute). But it means *Guṇātita* or *Guṇātikrānta*, i. e., God is above His infinite attributes. Absolutists also call God as *Niṣkriya* (without any power to act). As already stated, according to absolutism God only exists. He has, therefore, the power to exist. Is not His action implied in His power to exist? Living beings try their best to continue their existence. They resist to their utmost any attack whether internal or external against their existence. There is not a single being who does not do so. The medical science says that a man falls a victim to disease when his power of resistance is exhausted. He fights for his existence to the last moment. Same is the case in the material world also. For example, take a piece of wood and try to drive a nail into it. It will also resist the penetration of the nail to its best power. The nail cannot be driven into it (wood) simply by placing it (nail) upon it (wood). It (wood) does not easily give way. This shows that everything in the universe is anxious to preserve its existence and this requires the utilisation of energy on its part. Similarly some power (Śakti) is necessary for God to preserve His existence. In fact, every attribute of His has got infinite power of its own. The attribute of existence must have also power to preserve it eternally. God cannot, therefore, be considered as inactive (*Niṣkriya*). If God is without any power to act, it is not understood how there can be so much over-abundance of energy as we see in living beings and in Nature. This cannot be explained unless we think that God is the only Fountain-Source of all energy we see in this world. He is infinitely dynamic. Had he not been so, we would not have seen any action in the universe. Absolutists decry any action on the part of God with the same object as they do in the case of His attributes other than truth. In other words, everything that smells the universe and living beings must be discarded. They do not like to see how far they have reduced God. He has no knowledge even. The *Śaṅkara* philosophy has to create a *Saguṇa Brahma* (Limited God covered by *Māyā* who creates, preserves and destroys the uni-

universe and therefore resort to *Māyā* (Illusion). They also say that God is *Nirguṇa* (without any attributes). As already stated *Nirguṇa* does not mean *Guna-Śūnya* (one without any attribute). But it means *Guṇātita* or *Guṇātikrānta*, i. e., God is above His infinite attributes. Absolutists also call God as *Niṣkriya* (without any power to act). As already stated, according to absolutism God only exists. He has, therefore, the power to exist. Is not His action implied in His power to exist? Living beings try their best to continue their existence. They resist to their utmost any attack whether internal or external against their existence. There is not a single being who does not do so. The medical science says that a man falls a victim to disease when his power of resistance is exhausted. He fights for his existence to the last moment. Same is the case in the material world also. For example, take a piece of wood and try to drive a nail into it. It will also resist the penetration of the nail to its best power. The nail cannot be driven into it (wood) simply by placing it (nail) upon it (wood). It (wood) does not easily give way. This shows that everything in the universe is anxious to preserve its existence and this requires the utilisation of energy on its part. Similarly some power (Śakti) is necessary for God to preserve His existence. In fact, every attribute of His has got infinite power of its own. The attribute of existence must have also power to preserve it eternally. God cannot, therefore, be considered as inactive (*Niṣkriya*). If God is without any power to act, it is not understood how there can be so much over-abundance of energy as we see in living beings and in Nature. This cannot be explained unless we think that God is the only Fountain-Source of all energy we see in this world. He is infinitely dynamic. Had he not been so, we would not have seen any action in the universe. Absolutists decry any action on the part of God with the same object as they do in the case of His attributes other than truth. In other words, everything that smells the universe and living beings must be discarded. They do not like to see how far they have reduced God. He has no knowledge even. The *Śaṅkara* philosophy has to create a *Saguṇa Brahma* (Limited God covered by *Māyā* who creates, preserves and destroys the uni-

verse) to explain creation, but there are absolutists who do not like to go even to that extent. In fact, they are more logical. We have already written a little about the possession of infinite contradictory attributes in God. It cannot perhaps be refuted without depriving God of His Goodness, i. e. Godness. We should remember that God to be God must be the Supreme Unity of infinite contradictory attributes. He can, therefore, act with them when He likes and can at the same time remain above them. As already stated, according to the Māṇḍukya Upaniṣad the Tūrīya Brahma (Absolute God) is Śivam. Śivam means Good and goodness is impossible without the unity of infinite contradictory attributes. He is, therefore, Person and can act when He likes. We should also remember in this connection that every attribute of God has power of its own and they can, therefore, act.

In the Sṛīmad Bhāgavat Gītā we find that Śrīkṛṣṇa instructed Arjuna to act in an entirely detached manner. This is the main theme of that great book. Śrīkṛṣṇa was against Sannyāsa (Renunciation of the world), but he advocated Karma Sannyāsa (To do one's duty for the sake of duty without any the least attachment to the work and hankering for any desired result from that work, i. e. to do one's duty in a perfectly detached way). This is, of course, a very great ideal instruction for leading an ideal life without renouncing the world. God is the greatest of all great ideals and Karma Sannyās must exist in Him in a perfect manner, i. e. He is doing everything in the universe in a perfectly detached way i. e. He is doing everything Himself with His attributes and their powers and at the same time, He is above them, i. e. He does not do anything from compulsion or attachment. In the 22nd Śloka of Chapter III and the 14th Śloka of Chapter IV of the same book, we find that God does work but at the same time remains unaffected by that work and that He has no hankering after the result of that work.

सूर्यो यथा सत्त्वंलोकस्य चक्षुर्न लिप्यते चाक्षुषेर्बाह्यदोषैः ।

एकस्तथा सत्त्वंभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥

(Kāṭha - 5/11)

(As the sun which is the eye of us all, is not attached to the

visible impurities of the outside objects, so God, Who is one and the soul of all living beings, is not attached to the sorrows (impurities) of the world since He is detached from everything).

It will be seen from the above Mantra that God is detached from everything of the universe, i. e. His detachment (निर्लिप्ता) is infinite. From the Ślokas (stanzas) 4 and 5 of Chapter IX of the Gītā we also find that God is detached from the world. Here also we see contradiction and synthesis in Him. He can act, but He is not affected by that action, i. e. He can act in a completely detached manner. We see in this world that there are men who can act in a detached manner in respect of some works, but his detachment is not complete nor does it embrace all his works, for all times. In the case of God, the detachment (Nirliptatā) is infinite, eternal and perfect.

From what has been stated above about the infinite attributes of God and His action in a completely detached manner, we do not see what reasonable objection there can be against considering God as a person having infinite number of attributes united into one in Him as well as His Perfect Freedom to act when He likes and at the same time, to remain above them. This will perhaps remove all the objectionable features of which absolutists are afraid. In fact, we also call God as Absolute and do not yield to absolutists in their anxiety to keep God above everything. We have said again and again that everything of the universe is more or less transformed and therefore impure and imperfect and God alone is truly, infinitely pure and perfect. It is superfluous to say that we do not subscribe to the various queer and irrational descriptions of God in some religious books. Something has already been said on this point.

Let us discuss another aspect of the Absolute. In the definition of the Absolute already quoted, it will be seen that He must be infinite. In fact, if He is not infinite, He will be imperfect and He must be in want. He cannot, therefore, be Absolute. If He is infinite, He must include the universe and living beings therein. He cannot otherwise be infinite, as in that case, His infinity will go and He will be reduced to a

limited being. If He includes living beings, He will also include their divine attributes, as living beings without them are nothing but matter. We may thus come to the conclusion that Absolute is infinite and has got infinite attributes concentrated into one in Him. His infinity has also been previously proved. He cannot, therefore, but be a Person and the Greatest One at that. Some absolutists say that universe is an illusion. God has not, therefore, any attribute and He is not required to act. This is not correct. The material universe is not an illusion but a reality, though its reality depends upon that of the Absolutely Real God. This point will be clearly proved in Chapter III. God is, therefore, a Person Who has created the universe and is maintaining it.

There is another aspect of the question and that an important one which should also be considered in this connection. Can there be any religion with God reduced to almost nothingness? We have already seen that the idea of religion is ingrained in us. It has not been superimposed upon us from outside, but it is a part and parcel of our very being and that is the most important part. It has not been artificially manufactured by anybody. It is based upon Truth. It is not a mere sentiment but a thing of the head and heart combined. To be a man, one must have both. We must not ignore either the one or the other but must judge things from both the angles of vision. Religion cannot, therefore, be dispensed with at our option. Had it been possible, it would have been extinct by this time. Nothing in this world has faced so many onslaughts and that throughout ages as religion has done. But it still not only survives but has developed and spread throughout the world. The revolt against religion seen in some men and countries is a temporary phase meant only to bring about a further development in religion. It may be noted that these rebels against religion are only so-called rebels, because they do not go against the whole of religion. But the thing is that God is the mainstay of religion and very little of it is left when He is ignored and every religious society rightly protests against this seriously wrong action. It is the conception of all religions of this world that God has infinite attributes. He is

All-Powerful, Perfect and Infinite. He is Truth, Love, Knowledge etc. He is the Creator and Preserver of the universe. All spiritually advanced great men of this world were and are also of the same opinion. It is for the reader to judge whether absolutist's God Who is without any attribute not excepting even knowledge, will satisfy the religious hunger and thirst of men who sincerely and honestly want to lead religious lives and whether they will be able to attain sufficient spiritual advancement in their lives. Under the circumstances, we can not accept the view of the absolutists that God is not a person. When there cannot be any valid objection to God being a Person, there is no harm in considering Him as such. It will not certainly be belittling Him in the least possible manner.

In this connection, it may be noted that there is nothing and none between God and man. In the matters of creation, preservation and dissolution a second person, however great he may be, should not be considered as a medium between God and the universe including living beings. Those persons, who have advanced very far in their spiritual progress in life, may be our guides (Gurus) in many respects. They may greatly help us by instructions. They may also spiritually help us greatly in many other respects, but they cannot stand between God and man. It has been shown that God is Ekamevādwitīyam (one without a second) and that He Himself has appeared as individual souls. None else can, therefore, be there between them. "तूम्हि आर आम्हि माम्हे केह नाई ।" (There is none between Thee and me) is the wise saying of Poet Rabīndra Nāth.

In the Brahma Stotra (Ode to God) of the Mahānirvāṇa Tantra we find the following :—

त्वमेकं शरण्यं त्वमेकं बरेष्यं, त्वमेकं जगत्पालकं स्वप्रकाशम् ।
 त्वमेकं जगत् कर्त्ता पातृ प्रहृत्ता, त्वमेकं परं निश्चलं निम्बिकलपम् ।
 भयानां भयं भीषणं भीषणानाम्, गतिः प्राणिनां पावनं पावनानाम् ।
 महोच्चैः पदानां नियन्तु त्वमेकं, परेषां परं रक्षणं रक्षणानाम् ।

i. e.

Thou art the only shelter,
 Thou alone art to be chosen (for worship).
 Thou alone art the Preserver of the universe.

Thou alone shinest in Thy own light.

Thou alone art the Creator, Preserver and Destroyer
of the universe.

Thou alone art the Great, Thou art Immovable,
Thou hast no alternative.

Thou art the fear of all fears,

Thou art dread of all dreadful things.

Thou art the Path of all living beings.

Thou art the Purifier of all purifiers.

Thou alone art the Controller of all great persons.

Thou art the greatest of all the great and the
Protector of all the protectors.

We fully agree with the truths expressed in the above.
We may now conclude that there is one Brahma alone and
none between the creator and the created who are all entirely
within Him.

This is in brief our conception of God on some points.
The reader will judge whether we have successfully dealt with
the points under discussion. More about God is being written
hereafter. In fact, the entire book deals with several aspect
of the Creation and its Creator.

ॐ

त्वं सृष्टिहेतु स्तमनन्त-सद्गुण
स्त्वं सृष्टिरूपश्च विमुक्तिकारणम् ।
त्राता विनाशी त्वमनन्तरूपक
स्त्रायस्व दासं स्वकमाशु तारक ॥

(तत्त्वज्ञान-संगीत)

CHAPTER III

CREATION

Question IX :—

Had the Creation a beginning ? If so, how did it begin ?

Answer :—

The Creation had a beginning. God voluntarily willed the creation into existence. He is All-Perfect God and has no want whatsoever. But He liked that He should appear as many and test the power of each of His infinite attributes. He was fully aware of those powers, but He wanted to practically demonstrate how these powers can guide living beings to reach Him. A professor of Chemistry knows how to prepare water from H_2O . But still he practically demonstrates the process in a laboratory*. The Vedanta philosophy says

लोकवत्, लीलाकैवल्यम्

2/2/32

* It should be noted here that worldly examples cannot fully explain God's action.

i. e. *Līlā* is like that of a man who is not in want, but still he performs such a work for its own sake. The definition of *Līlā* has already been noted vide page 241. It must be remembered that *Līlā* is perfectly voluntary and is done without any necessity or compulsion. God could remain without this creation which did not make any the least change in His Eternal Nature. He is what He was before the Creation and He shall remain so after the final dissolution of the universe. He does not change at all. He is eternally immutable.

The power of love has two aspects. It can unite two or more persons into one and can also make many out of one. The former process is known to all. The latter may be seen in the case of great persons and prophets. Their followers took them as their ideal guides and try to raise themselves up to their standard of spiritual life and thereby make themselves at least as so many miniature great men. In this world we see that husband and wife meet together and become practically one and the result is the production of a child. In both the cases love is at the root of the production of many out of one. Similarly God by His Will arising out of His infinite love has become many.

A question may arise as to why God willed the creation all on a sudden. He was all alone from eternity. He might have remained in the same manner all along. There must be some reason for it. In reply it may be said that, as already stated, He created the universe at His option and there was no necessity or obligation on His part. It may be further said that God is the First Cause and there can be no cause for Him or His action. God is not bound hand and foot by any thing. He is perfectly free. He is eternally above even His own attributes and their corresponding powers. Nothing can compel Him to do any work. We always think about ourselves as well as the Nature and we find that there is a cause for every action, but not so is the case with God. He is not subject to any routine law such as those of the material world. It has already been stated that psychology is the most imperfect science. Why? Because it can deal only with the material part but not the spiritual one of the mind. It will

thus be seen that the actions of the soul are not regulated by the fixed laws of Nature. The soul is free to act as he likes. It is true that His Will Power is eternal, but it should be noted that it lies in that power to work and not to work. It is, therefore, not strange that He began the creation without any compulsion from anywhere. In fact, He created the universe not out of any necessity but for Līlā. It is perfectly voluntary. Something has already been said in this connection.

If it is argued that God created the universe from eternity, it may be said that the very word 'Creation' or सृष्टि in Sanskrit implies that it is an act (क्रिया) and the Actor must precede it. In this world we see that no living being can reproduce anything along with his own birth. In the case of men and women they require a considerable time for being fit for reproduction. In the case of our actions we always find that the actor and his thought precede them. They all cannot come into existence simultaneously. Every action means that it had a beginning and will have an end. In fact, there is nothing in the universe which has no beginning or an end.

We judge things by the criticism of our experience. If that be our guide, we can infer that God also created the universe at a point of time though far remote from now, but not from eternity. The thing is that no mortal can possibly comprehend the time when the creation began and that is why it is called beginningless. In this connection, a reference is invited to what Sir James Jeans said vide page 123. Of course, for all practical purposes, there is no harm in considering the universe as beginningless. But in the philosophical discussion we must say that the Creation had a beginning. Similarly it will have an end though none of us can ascertain or comprehend the time when the universe will be dissolved.

Another question may also arise in this connection. That is that the creation involuntarily came out of God from all eternity. This is also not possible. Had the universe been born involuntarily of God Himself, it would have been another perfect God. Nothing but God can involuntarily come out of God Himself. But it is an admitted fact that the universe is not identical with God, but it, is extremely imperfect and has

no spiritual attributes such as consciousness, love etc. This very fact will refute all arguments in favour of the automatic creation of the universe. There is another serious objection to that theory and that is that there will be more than one God in that case. That is impossible.

God is Absolute. His freedom is perfect. If it is argued that the creation is eternal and indispensably necessary for Him from all eternity, it will prove that He is not Absolute God and that He requires something else for His own existence. It cannot be denied that the creation is distinct from God* and that the universe cannot be identified with Him. It has, therefore, been created and will be destroyed. It had therefore a beginning.

Some Hindu philosophers argue that in the beginning of creation all living beings were not alike in their enjoyment of happiness. Some were happier than others. This is, they say, due to their Karma (action) in their previous births. Had there been no previous birth, the charge of partiality on the part of God could be brought in, since He created some living beings under more favourable and advantageous circumstances than others. But no such charge can be brought, if it is assumed that the creation is eternal and each living being is reaping what was sown in his previous births. According to these philosophers, none can say whether the tree precedes the seed or vice versa. According to the Philosophy of Satya Dharma a tree is first produced from the soil by the All-Powerful Will of God, i. e. He arranged the soil of particular places in such a manner that it could produce trees as if from seeds. The reader should not think that God took extraordinary step to arrange the soil and make it fit for the production of trees. Natural law did the work and God is the Author of that law. This sort of arguments as advanced by the above-mentioned philosophers is more for clouding the issue than for solving the problem. So far as this Earth is concerned, it cannot be said that the living beings were created from all eternity. The Earth was in the beginning a lump of hot gaseous matter thrown out from the sun. From that hot matter came water and from the latter the

* It has been proved vide reply to Question VIII.

land we live in. It took much time to have the Earth sufficiently cooled and made fit for the habitation of the living beings. They were not, therefore, created from the very beginning of the creation of the Earth, not to speak of the creation of the universe. Similar must be the state of affairs in other planets also. Living beings were produced therein long, long after their creation. As stated before, the universe had a beginning and is not eternal. Living beings cannot, therefore, come there from eternity. It can be easily understood that the living beings cannot exist from all eternity, since the spheres have not been constructed all at once. From what had happened in this Earth, we can reasonably infer that every sphere where the living beings are produced took very long time to be fit for such production. The creation of living beings is not eternal but had beginnings. Even Hindu Śāstras (Religious books) say that a living being has to pass through 84 lakhs of births in lower stages before he can be born as a man. That quantity is very small and cannot be considered as infinite. The life of every living being must, therefore, have a beginning. The inference from the tree-seed theory is that none can say whether Karma (work) precedes its fruit or the reverse. The birth of a living being is an event. If we pursue this, it will be found that it had a beginning. Otherwise, there will be infinite regress. This difficult problem has been satisfactorily solved by Paramarṣi Gurunāth in the following manner : The difference in happiness among the first born creatures is due not to any Karma of their previous births as they had none of them but to the difference in the arrangement of various attributes with which they were endowed in the beginning of their lives. Every first born living being gets one attribute predominant in him while other infinite attributes remain either latent in him or are not so active as that. In other words, the attribute of love becomes predominant in some creature and knowledge in another and so on. But on an average, every one is equally endowed with attributes* Let it be illustrated by an example. A man whose attribute of love is predominant will find his

* Please see reply to Question XI

life less difficult than that of a man whose attribute of knowledge is predominant. But time will come when this order will be reversed, i. e., the latter will find himself happier than the former. In other words, the practice for the development of attributes is such that it will alternately entail difficulty and the reverse. We should remember that there are very many stages in the development of an attribute. None will be free from difficulties and sorrows as well as happiness. On the other hand, everyone will be alternately happy and sorry at certain stages of the development of attributes. In short, there will be alternate happiness and sorrow in every life. The difference is this that some one will be happy at the first stage and sorry in the second and so on, while the other will suffer in the first stage but will become happy in the second and so on.

It will be seen afterwards that every embodied soul has got infinite attributes latent in him. They are expressed through the body. But when a body is defective or constitutionally unfit to express them, very few can be active. A blind man cannot see things. But that does not mean that his soul has no knowledge by which he can see things, but that his instrument for expression is defective. If his eye-sight is restored by medical treatment, he will be able to see things as others do. The arrangement referred to above is also made through the body, i. e. the person whose love is predominant in the beginning will have that part of his body sufficiently developed and fit to express that attribute, while the person whose knowledge is predominant, will have some other part similarly developed and made fit to express that attribute and so on. The reader is perhaps aware that there is a vast difference between the amount of brain of an idiot and that of a genius. The knowledge of both the embodied souls is perfectly equal, but there is a vast difference in its expression. Why? Because their bodies are constitutionally different. It will thus be seen that the bodies of living beings are so constructed in the beginning that some can express love more, another knowledge more and so on. All living beings have some freedom of action and they by their own activities in that and future births will sow

the seeds of happiness and sorrow for their future lives. By future lives we mean the life in the first and subsequent births. It will thus be seen that we need not assume for more than one reason a beginningless creation to solve the problem of Karma (work). As shown before, the Karmavāda (theory of work) has not been able to solve the difficult problem under discussion.

Another question is that God is All-knowledge. He cannot but have a universe as the object of His knowledge. Had there been no universe from eternity, He could not have known anything till the creation of the universe and thus would have failed to know Himself even. There must, therefore, have been a universe from all eternity. This is impossible. This question is due to our dualistic mentality. We require an object to acquire some knowledge. But not so is the case with God Who is eternally one without a second. He knows Himself from all eternity. We must remember that God is not a geometrical point but eternally infinite and He has got infinite number of atributes concentrated into one in Him. The Vṛhad Āraṇyaka Upaniṣad says that He knew Himself as Brahma from before creation.

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवाबेत् ।

अहं ब्रह्मास्मीति ।

(1-4-10)

(This universe was in the form of Brahma, i. e. there was God alone and no creation. He knew Himself that He was Brahma).

In this connection, a reference is invited to pages 114 and 115 from which it will be seen that a man may attain such a spiritual height from which he can know himself without the aid of an external object.

The knowledge of God is infinite and perfect. He is also one without a second. He can, therefore, know Himself perfectly well at every moment. The entire universe is perfectly within Him and He can truly and rightly call the universe with all living beings as Himself just as a tree can rightly say that it is its trunk, branches, leaves, flowers and fruits. It will be proved hereafter that the living beings are in essence

(स्वरूपतः) God Himself and that the substance of the material world is the Abyakta Swarūpa and therefore God. In short, God appears as the universe including living beings. If that is so, God is knowing Himself at every moment. In fact, there has been no change and there cannot be any owing to the creation of the universe. He is knowing Himself as before creation. It will thus be seen that in knowing living beings and the material universe He is not going beyond Himself. The main thing behind this question is our dualistic attitude of mind while God is eternally indivisible one. He can and does know Himself from eternity as declared by the Upaniṣad. He does not require something else to know Himself.

The knowledge of God is infinite and perfect. There is no past and future in His knowledge. Everything is present before Him in all eternity. He does not require memory to remember the past or intelligence to predict the future. Everything is eternally present before Him. He is, therefore, beyond time. But no living being can claim such perfect knowledge. It is, therefore, certain that the expression of the knowledge of living beings is limited. This is due to the encasement of the soul in a body and the consequent birth of the Antaḥkaraṇa (Mind)*. The knowledge of the soul is always expressed through the body while the knowledge of God Who is bodyless (अशरीरो), is eternally perfect and the same. We should not, therefore, compare God's knowledge with that of living beings. The latter is imperfect, limited and adulterated while the former is perfect, unlimited, pure and simple in all eternity.

Still another question. God is All-Love and He must have objects of love from all eternity. The creation and the living beings must, therefore, exist eternally and they must be beginningless. This problem can also be solved exactly in the same way as before, i. e., He loves Himself from all eternity. In the Yājñavalkya—Maitreyī Saṁvād (vide Vṛhad Āraṇyaka Upaniṣad—2/4 and 4/5) where the Truth (Tattva) about love was expounded by the former to the latter, it will be seen

* This will be explained in reply to question XV.

that we love others not for their sake but for our own love for ourselves. We are all one in essence. There is not an iota of difference amongst us. Whatever difference we notice among us is entirely due to the bodies by which we are encased, i. e., expressions are different and that is due to the bodies with which we are clothed. In our practical lives also we find that we love ourselves most. The reason for not considering all living beings as ourselves is due to our ignorance of the truth of oneness of all living beings as well as various other causes. But still we cannot but love others though in a smaller degree. Love in us asserts itself to the extent that the covers resisting its expression are removed from our heart. It will thus be seen that when we can love ourselves independently of others, God also can love Himself independently of the creation and creatures. It may be again said that, as already stated, the absoluteness of God ceases to exist, if it is assumed that He has to create a universe to know and love Himself. In other words, He is not perfectly independent, but He depends upon others for knowledge, love etc. He is not, therefore, Absolute God. This is impossible.

It has already been stated that the Earth had a beginning. Similarly each of the other planets and their moons had beginnings. The sun and stars are no exceptions to the rule. If we proceed in this way, we shall find that the universe itself had a beginning. Dr Einstein also says that the universe is not infinite. From the analysis of space we can, therefore, ascertain that the creation had a beginning. In fact, all material things are subject to the laws of birth, growth, decay and destruction. The universe is made of matter alone. It cannot, therefore, be an exception to that law. God alone is infinite and eternal.

If we think about time, we shall arrive at the same conclusion, i. e. the universe had a beginning. Let us begin from the event of the creation of this Earth and proceed in the same manner as we did in the case of space. We cannot but admit that there is an end of events. There will otherwise be infinite regress. What is time? It is events in space. When we have found out that there is a limit to space, there must be a

limit to time also. From the quotation at page 123 it will be seen that Sir James Jeans was of the opinion that the creation began "at a time or times but infinitely remote".

All the scriptures including the Vedas and Upaniṣads and other authoritative religious books clearly declare in unequivocal terms that God is the Creator of the universe which had a beginning. The Taittirīya Upaniṣad says अहं बहुस्याम् प्रजायेय. The Chhāndogya Upaniṣad says the same thing. The Bible asserts that there was no creation and God created the universe by His Will-Power. We cannot lightly reject their verdict specially when they are unanimous in this respect.

The Vedānta philosophy supports the theory of Līlā vide Sūtra 2/2/32

लोकवत् लीलाकैवल्यम् ।

Līlā must have a beginning and an end. It cannot be enacted without them. It can, therefore, be inferred that that philosophy advocates the theory of the beginning of creation. Some philosophers object to this theory on the plea that it is anthropological to consider that God acted like a man in this respect. We have said something about this kind of objection in Chapter II vide pages 116 and 117. It will be seen that we cannot avoid reference to men and Nature to find out some truth about God. If we stop all references to them, we shall not be able to speak or think about God. We should, therefore, accept that theory.

From what has been said above, it will be seen that the universe had a beginning and God voluntarily created it by His Will-Power taking His Abyakta Swarūpa as its material cause for the sake of Līlā without any obligation from any side.

Question X :— God willed the creation into existence. Does not this imply that He had some wants for the removal of which He had created the universe ?

Answer :— No. God is eternally Perfect and Absolute. He has no want whatsoever. As has already been stated, God created the universe not out of any necessity or compulsion. No one can say that He is imperfect in any the least way.

Some philosophers, no doubt, object to the Will of God being the cause of the creation on the above ground. But this is due to the wrong impression created by the words "Wish and desire" in English and "Ipsā" in Sanskrit and the fact that we always use the word "Will" or Ichhā (इच्छा) in the sense of "Wish", 'desire' and 'Ipsā'. That this is wrong is also proved by the fact that God is considered as the sole repository of all Guṇas (attributes) and therefore all Śaktis (powers). He is called All-Powerful (Sarvaśaktimān). If it is assumed that He has no Will-Power, it will necessarily follow that He is not All-Powerful also. But that is an impossible saying. Created beings have also Will Power. Whence has this come? It must be said that it is the power of God and therefore of the soul expressed through the mind. God is the source of everything we see in men. The difference is due to the fact that the expression is always vitiated owing to the contact of the soul with a body. Some thing has already been said on this point. It is well-known to us what a man can do by developing his will-power. He can perform miracles with the help of this power. But still this power is limited in him. But it is infinite and perfect in God. It is no wonder then that He created the universe and is maintaining it by this power with the help of His own Abyakta Swarūpa (unmanifested attribute).

The Abyakta Swarūpa is the unity of infinite Shape and Shapelessness. It is also unconscious (अचेतन). But we see innumerable qualities in the natural objects. Whence have they come? The reply is that it is true that the Abyakta Swarūpa has got shape, shapelessness and power (शक्ति). It is also wanting in consciousness (चेतन्य). But God Himself has got infinite attributes and Abyakta is only one of them. He by His All-Powerful Will composed the universe from out of the Abyakta Swarūpa according to His ideas about His infinite attributes. We can understand this point, if we think about Plato's world of ideas. An extract from Prof. Webber's History of Philosophy will clear this point more fully.

"The ideas are the eternal patterns after which things of sense are made, the latter are the images, imitation, the im-

perfect copies. The entire sensible world is nothing but a symbol, an allegory or a figure of speech. The meaning, the idea expressed by the thing alone concerns the philosopher. His interest in the sensible world is like our interest in the portrait of a friend of whose living presence we are deprived. The world of sense is the copy of the world of ideas; and conversely the world of ideas resembles its image."

As already stated, God by His Will Power created different kinds of objects from out of the Abyakta Swarupa and its power (शक्ति), just as an Electrical Engineer can convert electricity into light energy, heat energy, etc. From the following mantras it will be seen that God created the universe of many qualities from His Abyakta Swarupa.

एको बशी सर्वभूतान्तरात्मा

एकं रूपं बहुधा यः करोति ।

(Kāṭha Upaniṣad 5/12)

एको बशी निष्क्रियाणां बहुनाम्

एकं बीजं बहुधा यः करोति :

(Śwetāśwatara Upaniṣad 6/12)

Translation :—

He who is one, Controller and the soul of everything, makes many out of His own attribute.

(Kāṭha 5/12)

He who is one, and the Controller of many inactive things, makes many out of one seed.

(Śwetāśwatara—6/12)

The Kāṭha Upaniṣad also calls this attribute as Abyakta vide Mantras 3/10-11 and 6/7 8.

Still another question. How could God transform His colourless Abyakta Swarupa into the universe of innumerable colours? The reply is that by our action we can transform H₂O which is colourless into water which has colour and that into solid ice. From the Hindu theory of creation we find that Byom was first created. Marut came from Byom, Tejas from Marut, Ap from Tejas and Kṣiti from Ap. It

will be seen that there are maximum number of ornamentations in Kṣiti (solid). They gradually decrease in Ap (liquid), Tejas (such as fire, electricity), Marut (gas) and there are irreducible minimum number of ornamentations in Byom (ether). सूक्ष्मात् स्थूलम् (from the subtle to the coarse) is the order of creation and the reverse is that of the dissolution. This truth is supported by the modern science also. The more the ornamentations, the more the qualities of the material objects. It is not, therefore, strange that God by His Will-Power transformed His Abyakta Swarūpa into the universe which we can feel by our senses. From the following mantra of the Śwetāśwatara Upaniṣad it will also be seen that God is Himself colourless, but He created innumerable material objects of many colours by His various powers.

एकोऽबणो बहुधा शक्ति-योगाद्

बर्णानेकान् निहितार्थो दधाति ।

(4/1)

Translation :— He Who is one and colourless and Who has some purpose within Him, created many colours by His many powers.

It will not be out of place to mention here that our action by our limbs is the effect of our will within. But God's Will-Power is more than sufficient for the purpose of Creation and maintenance of the universe. He has got no limbs and none of them is necessary for His actions. Let us see what the Śwetāśwatara Upaniṣad says in this respect.

अपाणिपादो जवनो ग्रहीता

पश्यत्यचक्षुः स शृणोत्यकर्णः ।

स वेत्ति वेद्यं न च तस्यास्ति चेत्ता

तमाहुरग्रम् पुरुषं महान्तम् ॥

Translation :— God is without hands and feet, but still He can move and take things. He has no eyes but He can see. He has no ears but He can hear. He knows every knowable thing, but there is no knower of Him. The seers of God call Him the First and Greatest Person.

There are two causes of the universe as already stated. The material cause is the *Abyakta Swarūpa* of God and the efficient cause is His Will-Power (इच्छाशक्ति). We call the latter as the mother of the universe. In the creation of the living beings, we find that mother's power is by far stronger than that of father. In the creation of the universe also the power of God's Will is stronger than that of the seed, i. e. the *Abyakta Swarūpa* of God. From the study of the universe we can learn that God has left it (the seed) in the hands of His Will-Power, as it were, and that power is managing the entire affair just as a mother does in respect of the production and maintenance of her child. It is impossible for us to adequately describe the power of God's Will. It is almost all in all in creation. It is for this reason that Śāktas (worshippers of Śakti) of India who form an important part of the society, call Śakti (power) as the creator, preserver and destroyer of the universe. The modern science is talking about energy as the root of the material universe. But in fact, Power (Śakti) is not the only thing in the creation. *Abyakta Swarūpa* is the material cause and both of them belong to God and God alone Who is their Controller. From what has been said above, it will be seen that God could by His Will Power bring out the material universe containing innumerable varieties of objects from out of His *Abyakta Swarūpa*. There is nothing to be wondered at.

Question XI :— What is the *Swaguṇa Parīkṣā* of God ?

Answer :— To state very briefly it is testing by God the powers of His own attributes. In this world we see that every action has some purpose behind it. The greatest work viz. the creation must have also some purpose behind it. God, Who is All Knowledge, must not have created the universe aimlessly. Had it been the case, there would not have been any order in the universe. We know that the laws of Nature are immutable. This would not have been the case, had there been no purpose behind the creation. We know that the aimless works always end in disorder. If we think deeply over the matter, we can see that aimless works specially the big ones

bring about chaos and confusion as the only result. We also see that little children and idiots work aimlessly and the result is always disorder. It is not, therefore, possible for God Who is knowledge itself, to create the universe without any purpose. That there is a purpose behind the creation has been sufficiently proved in Chapter II. We have seen that eminent philosophers like Plato, Aristotle were in favour of teleology in creation. In the mantra (एकोऽवणो etc.) of Śwetāśwatara Upaniṣad quoted in page 264 it will be seen that God is called (निहितार्थ) i. e. One Who has some purpose within Him. That Upaniṣad is also, therefore, in favour of teleology.

What is that purpose? It is to test the power (Śakti) of each and every attribute of His as to how it can overcome the obstacles placed in its way and make the embodied soul reach the goal. For this purpose, He constructed the body of every living being from out of the universe in such a manner, that in the beginning of life, all his attributes except one were obstructed in such a way as to make them appear as their infinitesimally small fractions. The remaining attribute was also similarly obstructed though not to such an extent as other attributes. This attribute is Jñāna (Knowledge) in one case, Prema (Love) in another and so on. Every living being has thus on the average the same amount of attributes. Thus Impartial God constructed the body of every individual being in a perfectly impartial manner. In short, every individual being is born quite imperfect and he has to make him perfect by Brahma Upāsana and Guṇa Sādhana. The journey is very very long and arduous. No mortal can possibly comprehend the almost infinite time that will be required for us to reach the goal.

God has created the universe as an obstruction to the progress of each individual soul. He created the bodies of living beings from out of it. Body is the greatest obstacle in our path. This is intended for the test, i. e. God likes to see how each of His attributes can practically overcome those obstacles and go forward. We should remember that test means to overcome obstacles. It must also be said that

the material objects, if properly used, will also help every person to remove such obstacles.

कण्टकेनाविद्धं कण्टकम्

(A thorn driven into a body can be removed by a thorn).

That the purpose of creation is the Swaguna Parīkṣā of God can be thoroughly and satisfactorily proved by the fact that we find ourselves almost always in the midst of struggles. We always find obstacles, sometimes very serious, placed before us. We find at every step tests for our capacity to go forward. Every Sādhaka (one who practises for his spiritual upliftment) knows how often he is tested. There is no progress in any department of life without overcoming obstacles. No great man can say that he has attained his greatness simply lying down in a bed of roses. The very breath of our life is our struggle to overcome difficulties of various kinds. Man without a struggle for progress in life is as good as dead. If we analyse the life of a man from the moment of his birth to that of his death in ripe old age, we will find that he met with series of serious struggles all his life. None is free from struggles. The struggle for existence is known to all of us and every one is a sufferer from that. The difference between a Sādhaka and an ordinary man is that the former tries to understand the meaning of those struggles and remain content with the fact that all of them are necessary for his spiritual progress and that they will ultimately lead to good and good alone. He will of course try his best to pass successfully through those tests. On the other hand, the latter falls a prey to those dangers and difficulties and blames his fate and sometimes even All-Good God Himself. He will also try his best to go through the struggles in his own way.

In this world we see that some persons are pursuing the path of love, some that of knowledge and others that of work (Karma). People are of different temperaments. There is a saying that no two men agree. Some are kind, some sincere, some hard, some soft and so on. This is mainly due to the influence of the one attribute with which they were specially

endowed as mentioned before. This sort of distribution of special attributes is the cause of varieties in living beings. If we study the lives of Sādhakas of various attributes, we shall find that every one of them has to pass through very many tests before he can consider himself successful in their respective Sādhana's. He will himself also bear witness to this fact. There is not and there cannot be any person who has arrived at the destination without any the least difficulty in the journey. Some may fall into greater number of difficulties and others into less ones. But every one must meet with some difficulties in the way. The thing is that those, who by the proper exercise of their free-will, travel along the true and therefore the straight path, will have less troubles in the way, while those, who make improper use of his free-will and live an indisciplined life, must suffer greatly. This is but natural as already explained. There must be many instances of test and successes and failures in every life. None is exempt from them. In short, our life is one of Sādhana (Practice for the unfoldment of God's attributes lying latent in us) only and our journey is too long and difficult as it is from imperfection to perfection. God's Līlā is not a child's play. We see in the birth and growth of a banyan tree how many stages it will have to pass through before it can reach the final stage. In the beginning every care will have to be taken to protect it from the ravages of beasts. Nothing worth anything can be obtained without difficulties. The purpose for the Creation of a living being is the grandest one possible. It must, therefore, entail difficulties and dangers on his part and we shall have to successfully pass through them before we can hope to reach the destination.

Swaguna Prakṛti is the only principle on which is based the entire structure of the universe. Every bit of it has been made to serve that purpose. From the dust under our feet to the biggest star above, everything is created, strictly regulated and controlled by that principle. The entire universe including living beings is under its control. Nothing, none can escape from its jurisdiction. It has already been said that the entire Creation is God's Līlā of Love. He is also All-

Knowledge. He has, therefore, made the universe in all its details in such a manner that every bit of it will in its own way contribute to the fulfilment of the purpose of His creation. God has placed us in bodies as well as in surroundings which have reduced us to the irreducible minimum condition. But at the same time He has arranged for the gradual unfoldment of His infinite attributes lying latent in us. The journey is long no doubt, but we become more and more happy as we go on. There is not a shadow of doubt that some portions of our lives in the beginning are full of difficulties and dangers. But it is equally true that they will all end after some time giving place to happiness all round. Ordinary people are apt to see evil and nothing but evil in this world, but to a deep thinker, they will all be considered as leading to good and good alone as already shown. There is a Sanskrit saying

नहि सुखं दुःखैर्विना लभ्यते ।

(There is surely no happiness without suffering).

We cannot fully enjoy our meal unless and until we suffer from hunger. Similar is the case with drink. We cannot also fully enjoy anything in this world unless we get it by our own toil and labour. A poor man may get a heavy sum of money as a gift from a rich man. But there is a gulf of difference between his enjoyment of riches and that of a poor man who himself earned that amount by the sweat of his brow. It will thus be seen that there are troubles and difficulties in the beginning no doubt, but they are more than compensated by the happiness that must follow as a necessary consequence. Something has already been said about the goodness of God. The reader will see that God is Good and nothing but Good. We need not, therefore, be afraid of superficial disadvantages, but we can safely depend upon God and go on doing what we should do according to the dictates of religion.

We have mentioned about "One God, One Law and One Universe". If we analyse the working of the material objects, we shall also find that each of them has to pass through some stages before it can be said to have fulfilled its purpose. These stages would have been called very difficult ones, had the

living beings been made to pass through them. Take the case of gold. When it is taken out from a mine, it contains too much impurities. Cold water and rubbing cannot fully remove them. It is, therefore, burnt and then proper acid applied before it can be called pure gold. It is then used to make ornaments, coins etc. Even then gold will have to pass through some difficult processes. If we consider about rice which is our staple food, we find the same process through which it must pass before it becomes fit for human consumption. This also applies to wheat. If we think about sandal wood, it will be seen that it will have to be rubbed on a piece of stone before sandal paste can be prepared for our use. Incense must be burnt before it can emit sweet smell. This sort of instances can be multiplied. We can thus see that the order of the universe is that everything must pass through certain difficult stages before it can be said to have fulfilled its purpose. As already stated, all those difficult processes ultimately lead to good and good alone. *

The entire work of creation may be described as a Mahā Jajña (Great Sacrifice). God Himself is the Hotā (Sacrificer). His Will Power (इच्छाशक्ति) is His consort, i.e., the greatest and constant helper in this work. His purpose for this sacrifice is to practically test the powers of His own attributes. His resolve (संकल्प) to perform the Līlā is the Vēdi (platform). His infinite knowledge is the sacrificial fire, His infinite love is Habīḥ (घृत — Butter oil), His infinite attributes are so many pieces of firewood (समिध्) and His infinite goodness is the gas (मातरिश्वा) *. No test is possible without placing obstacles

* Fire has been compared to knowledge. Both knowledge and fire can remove darkness by light. In Sanskrit there is use of the word ज्ञानाग्नि (fire of knowledge). Love has been compared to Ghṛta (butter oil) as the former is a soft attribute and the latter is liquid (रसवान्). Love is the most powerful attribute of God. Ghṛta has great food value. It is anti-septic also. आयुर्वेद्यतम् (Ghṛta is but life). ऋणं कृत्वा घृतं पिबेत् [Drink butter oil (even) by borrowing] The pieces of firewood have been compared to His remaining attributes in a general way. The healthy wind or gas generated by the combined action of fire, butter oil, and pieces of wood, has been compared to God's goodness. The combined action of God's knowledge, love and other attributes produces good and good alone. *

in the way. He has, therefore, created as obstacles by His Will Power the material universe from out of the Abyakta Swarūpa which is one of His Swarūpas and bodies of living beings from the former. In ancient India, the original tribes of the country always tried their best to place various obstacles in the performance of sacrifices by the Aryans. This obstruction will, however, be removed by the invincible power of attraction of His Infinite Love on His part and worship of God and Guṇa Sādhana on our part. The fruit of this great sacrifice is the production of His innumerable children and the endowment of infinite spiritual progress in their lives. The sacrificial fee (Dakṣiṇā) is sacrificing His all to His children, i. e. He will raise all from imperfection to perfection and merge them all in Himself. It may, therefore, be called सच्चिदक्षिण यज्ञ (a sacrifice in which everything of the sacrificer is given away)*. It will thus be seen that God created obstruction to test our powers to go forward not from any evil motive but for His love to make us what we really are in essence. It has already been seen that obstacles are inherent in the Creation to fulfil its purpose. From the example of religious sacrifices it will be found that there were also obstacles in their way in the shape of depredations of the original tribes of India. We, therefore, see that there are hurdles all around us to test our capacity to go on and none, however, great he may be, is exempt from them. There is a mention of test in the prayer of Jesus Christ. He was also tested in the last two days of his invaluable life, but he came out fully successful in his trials. His were the words "Thy will be done". He even forgave his crucifiers praying to God "Father ! forgive them, for they know not what they are doing". This sacrifice of his life is the main cause of the spread of His religion which he held so dear and he is now held in highest respect by all irrespective of the religion to which they belong.

* This merging will take place at the time of Mahā Pralaya (Final dissolution of the universe). This will occur at such a distant future that none can comprehend it. None can comprehend the time required for the creation of the universe and none will be able to do it in respect of its dissolution.

Plato's Self-existent Reality has also been conceived in the manner of an obstacle to the fulfilment of the good purpose of God in the creation. This point will be more fully discussed in reply to Question XII. It will be seen that He also felt the necessity of obstacles in our way.

A question may be raised as to why this universe has been created at all. There would not have been any necessity for this alternate sorrow and happiness. God could have remained alone without any creation at all. The reply has already been given in various places. He has created this universe for His Līlā of love. He is eternally All-Good and nothing but good is the outcome of this creation. There are difficulties and dangers no doubt, but all of them will melt into good and good alone. The spiritually advanced greatmen will bear witness to the fact that they suffered greatly in their lives no doubt, but they are nothing in comparison with the bliss those great men are now enjoying. Jesus Christ did not blame God for his crucifixion. If there is any great man who can see him (Christ) now, he will find that Christ thanks God with all his heart and soul for his crucifixion also as that is the main cause of the spread of his religion. God has, therefore, done nothing wrong.

There is another important point for our consideration in this respect. That is that God has, as already shown, contradictory attributes in Him. He is Knowledge, He is Love or He is Knowledge-Love. Similarly He is Justice-Mercy, Hard-Soft, Happiness-Sorrow and so on. He is the material and efficient causes of the universe. He has created it by His Will-Power out of His Abyakta Swarūpa which is the infinite mixture of infinite Shape and infinite Shapelessness. Those contradictory attributes have been reflected on the universe. God has appeared as living beings. They must have also those attributes. But they have been adulterated owing to the contact of the soul with a body. This has also been shown before. The thing is that the attributes of the soul and therefore of God are all in perfectly pure and simple condition while their expressions through bodies are transformed into what we see

in them. It is not, therefore, strange that we shall have happiness and suffering in us. A question may be raised as to how God can have sorrow. He is eternal bliss and therefore happiness itself. The reply is that there is no doubt that God is happiness itself. But He is also sorrow itself. In other words, infinite happiness and infinite sorrow have been mixed in Him in infinite manner. He is, therefore, infinite happiness-sorrow. We should remember that God does not suffer from evils, bondage, want and imperfection. He has got nothing of the kind. But His suffering is due to His infinite love. If we deeply think about love, we shall find that love has infinite happiness no doubt, but it has got sorrow also. We become sorry for the sufferings of the objects of our love. Charity begins at home. We, therefore, at first feel and suffer for the sufferings of the members of our family. As love grows and is expanded, our sufferings will also be greater and greater. God loves the almost infinite living beings of this universe. They have got sorrows. God's sorrow is, therefore, infinite. Because He has infinite love for one and all, He feels for them and suffers with them. Dr. Brajendra Nath Seal, the famous philosopher of India, told us that He is loving God and suffering God. When it has been proved that He is the Supreme Unity of infinite contradictory attributes, there cannot be any reasonable objection to the existence of infinite happiness and infinite sorrow united into one in Him. As already stated, these sufferings on our part will ultimately be transformed into good. It must be noted here that the only one kind of sorrow viz. that due to love will grow more and more in living beings until they become one in love with God and therefore one in sorrow with Him. Therefore sorrow lies in the nature of God Himself and all our sorrows have their root in His sorrow. We cannot, therefore, blame God for the existence of sorrows in this universe. It may also be noted here that God's sorrow is not like the crude sorrow of living beings. He is the cause of everything in the universe. Everything in Him is infinitely subtle (सूक्ष्म). His sorrow must, therefore, be also infinitely subtle.

It will not be out of place to mention here that from the example of sacrifice noted above, it will also be seen that God has created the universe and is maintaining it entirely by and

from Himself and none or nothing outside has got anything to do with it.

It has already been said that we find the proof of Swagatā Parikṣā in everything of this universe. If we deeply think over the matter, we shall find that we are tested in our lives in this Earth as well as in next worlds; in our present lives in this birth as well as those in previous and future births; in our parenthood as well as in childhood; in brotherhood as well as in sisterhood; in the conjugal love, in the filial affection as well as in our regard (भक्ति) towards parents; in the early life, youth as well as in old age; in domestic life as well as in single life abroad; in the place of worship as well as in the place for pilgrimage; in our lives where we are surrounded by friends and relatives as well as in those when we are abandoned by them all; in name and fame as well as in calumny; in popularity as well as in contemptuous conduct; in the acquisition of knowledge as well as in the neglect of study; in the active as well as in the indolent life; in perfect health as well as in a diseased body; in the opulent state as well as in the miserably poor condition; in the life of a king as well as that of a subject; in the highly advanced spiritual state as well as in low degraded state; in indifference to properties, in the acquisition and loss of properties as well as in the gift of properties; in friendship as well as in enmity; in war as well as in peace; in meeting with friends as well as in their separation; in hopes as well as in despair; in enjoyment as well as in suffering; in happiness as well as in sorrow; in peaceful as well as in disturbed life; in prosperity as well as in adversity; in good acts as well as in evil ones; in progress as well as in degradation; in love as well as in its want; in knowledge as well as in ignorance; in sincerity as well as in crookedness; in purity as well as in impurity; in philanthropy as well as in doing harm to others; in anger, in indifference to anger as well as in forgiveness; in justice, in acts of injustice as well as in fighting against injustice; in truth as well as in fighting against untruth; in social reform as well as in conducting life in a routine manner; in contentment as well as in discontent; in pride, in humility as well as in dependence upon God and so on.

This list can be inordinately lengthened. In fact, there is nothing in this world in which we shall not get a trace of Swaguṇa Parīkṣā. We can thus see that God has created the universe with the sole purpose of testing the powers of His own attributes. This would not have been possible, had he not appeared as many living beings. No test is possible in All-Perfect God Himself. Love alone can make many out of one. God is Love Infinite. He has, therefore, appeared as many little gods by love. We have already seen that all the living beings will gradually unfold the infinite attributes lying latent in them and ultimately merge in God. It will thus be seen that (स्वगुण परीक्षा) and (बिब'हयिा) (Will to test the powers of His own attributes and Will to be many) are one and the same so far as their aim is concerned, although they convey different meanings.

From what has been stated above, it will necessarily follow that the Swaguṇa Parīkṣā of the infinite attributes of God, i. e., the test by practical demonstration of the powers of the infinite attributes, is the only purpose for which the universe has been created. It is for this reason that everything of the universe bears direct evidence to that fact. If we accept this principle as correct, we shall be able to solve all problems of the creation as well as those of our lives. It is the greatest solvent. This is not an exaggerated claim. Everyone can test the truth of this statement in his own life and surroundings and we are sure that he will come to the same conclusion as we have done.

Question XII :— What is Abyakta ?

Answer :—Abyakta is the unmanifested seed of the material universe. Abyakta is different in different philosophies. In the Māyāvād Māyā is the Abyakta. It is Atom in Nyaya-Vaiśeṣika and Pradhāna or Prakṛti in Sāṃkhya Pātāñjal philosophies. This Pradhāna is the equilibrium of Sattva, Rajas and Tamas. Plato's Abyakta is the Self-existing formless Reality separate from God. But according to the Philosophy of Satya Dharma, it is the infinite unity of infinite form and infinite formlessness which is one of the Swarūpas

of God. It is called Abyakta, because it has been transformed into the universe by the All-Powerful Will of God, i. e., it is the Seed which has grown, so to say, into the mightiest tree viz. the universe with the help of the Will of God. Everything of God is Abyakta, i. e., inexpressible. But this Swarūpa has been transformed into the sensible universe for serving the purpose of His Līlā. We must, however, note that this Abyakta is the thing in itself and cannot be seen or felt by any of our senses. This Abyakta is quite a new thing in the history of philosophy and requires some explanation.

It has already been proved that there are infinite contradictory attributes in God, such as Jñāna (Knowledge) and Prema (Love), Justice and Mercy, Chaitanya and Achaitanya (Consciousness and Unconsciousness) etc. etc. There are infinite combinations of two such contradictory attributes. The supreme and infinite unity of all such infinite combinations is the PERFECT SWARŪPA of God Who is—



The Hegelian philosophy will support this Tattva (Truth). Philosopher Hirendra Nath Datta of Bengal also says that God is the Supreme Unity of all contradictions. We have already dealt with this point in the Second Chapter. We can thus see that there is also a unity in God of the infinite form and infinite formlessness which are contradictory attributes. It is the Abyakta of our philosophy.

All high-class philosophies are of the opinion that God is formless (निराकार). All religions also speak in one voice that God is formless. The Upaniṣads, the most authoritative and respected Scriptures of Hindus also speak of God as Formless. Those Hindus, who worship idols as God, are also of the opinion that God is Formless no doubt, but ordinary man cannot think about Formless God. They, therefore, adopt an idol as a Symbol for Him.

साधकानां हितायै ब्रह्मणो रूप-कल्पना ।

(God has no form, but it has been conceived for the benefit of Sādhakas)

It is superfluous to say that purely imaginary things are false. There is another saying :—

चिन्मयस्याप्रमेयस्य निर्गुणस्याशरीरिणः

साधकानां हितायैव ब्रह्मणो रूप-कल्पना ।

(The form of God Who is All-Knowledge, Immeasurable, Transcendent and Bodyless, has been conceived for the benefit of Sādhakas).

It is clear from this that the author of this saying is fully aware that there cannot be any form of All-Knowledge and Transcendent God, but still he says that it is for the benefit of Sādhakas (Those who practise religion) that a material form of God may be conceived. He does not, therefore, recognise any form of God. On the face of this denial, the form suggested has, therefore, no value at all. The form of God has been called (रूप-कल्पना) i. e., imaginary construction of a form. Imaginary things are false. God is, therefore, infinitely formless as declared in the first part of the saying.

The Vedānta philosophy also discourages this sort of worship vide 4th Chapter. This kind of worshippers cannot after death go to higher spheres of the next world by Devayāna, the best route open only to those who worship God as God and not through symbols. From the following discussion, we shall be able to understand that God is Formless.

The order of creation is from subtle to the coarse (सूक्ष्मात् स्थूलम्). This is also supported by the modern science. According to the Hindu theory of creation Byom (ether) was first created. Marut (gas) was created from Byom, Tejas (material objects having preponderance of energy) from Marut, Ap (liquid) from Tejas and kṣiti (Solid) from Ap. The reverse will be the order of dissolution of the universe i. e. kṣiti will be dissolved into Ap, Ap into Tejas, Tejas into Gas and Gas into Byom. Byom will be dissolved into the Abyakta Swarūpa of God of which it is a product.* It must be still more subtle than Byom. It (Byom) is

* This will be proved hereafter.

formless. The Abyakta Swarūpa and therefore God must be still more formless.

The kṣiti Padārtha (solid matter) can be felt by all our senses, Ap by four senses, Tejas by three, Marut by two and Byom by one sense only.* Byom is the most subtle material object. God must be subtler than Byom as the latter is dissolved into the former as shown before. He cannot, therefore, be felt by any sense. It is an accepted truth which can also be proved that God cannot be seen or felt by any of our senses, i. e. He is beyond all sense perceptions. In this connection, a reference is invited to what was said in page 112 in which it will be found that God can only be seen by an embodied soul only when his physical senses and mind are merged in him (soul proper). Whatever is seen by us must have some material form or other. God cannot, therefore, have any such form of our conception. Had He any such form, He would have been matter and could have been seen by all of us.

It has already been said that God is the unity of infinite contradictory attributes. All of them are formless. He is, therefore, also formless. It may be said that attributes are abstract and not concrete. They are, therefore, formless. We can also understand that God's attributes such as knowledge, love, sincerity, kindness etc. are all formless. We can thus see that God is infinitely formless. All His attributes are eternal, infinite and true. His formlessness must, therefore, be also infinite and eternally true.

A question may now be raised as to how God can possibly have any form in view of the arguments advanced above. The reply in short will be that God has form also which is an opposite attribute of formlessness, because God has got contradictory attributes in Him, i. e. He has form as well as formlessness. It must, however, be noted that He has no material form. It will now be necessary to ascertain what that form can be. Is it the totality of all the material objects of the universe having some form or other? No. Because the totality of such objects is very much limited, since the universe itself is limi-

* As stated before, the five elements were first created and then mixed up. The original elements and not mixed ones are meant here.

ted and more than half of its objects is formless. But as stated before, each of God's attributes is eternally infinite. His form must, therefore, be also infinite and not limited to the objects of Nature having some form.

We cannot comprehend God in His entirety. But God is eternally comprehending Himself as purely One, Indivisible, Perfect and Infinite God, i. e. He knows Himself in His entirety. The Vṛhad Āraṇyaka Upaniṣad says :—

ब्रह्म वा इदमग्र आसीत्

तदात्मानमेवावेत् । अहं ब्रह्मास्मीति ।

(Before creation this universe was God, i. e. God alone existed before the creation which came from Him. He knew Himself thus "I am Brahma (Infinite God)."

This oneness and entirety (समग्रत्वं) of His is His infinite form i. e. when God is comprehending Himself in His entirety, He can be considered to have infinite form i. e. His entirety (समग्रत्वं) which is certainly and eternally infinite is His infinite form.

Let us think about Byom This element was first created. We see that suns, moons, planets and stars are so many spheres. The entire first-created Byom may, therefore, be considered as a sphere (Mandal). Byom is formless. But if we think about that Byom sphere in its entirety, we can see that it has also a form made up of almost infinite and formless Byom. Similarly God is infinitely and perfectly formless, but if we consider Him in His entirety, He may be said to have an infinite form. It must be remembered that God alone and none else can comprehend Him in His entirety. He has thus got unity of infinite form and formlessness in Him.

To cite another example which is nearer to us. The modern science says that a lump of hot gaseous matter was thrown out of the sun at some very distant past. It has gradually been transformed into the present Earth. In its primitive stage, it was a sphere containing gas only. Gas is formless. But if we take the sphere of gas in its entirety into our consideration, we shall find that, that formless sphere

has also a form which is as big as the entire Earth herself. It will thus be seen that even a formless object can have a form. God is similarly perfectly formless, but He has also an infinite form in His entirety.

It will thus be seen that God has got two contradictory attributes of infinite form and infinite formlessness which are eternally united into one Swarūpa of His. That unity is called Abyakta Swarūpa of God. We are now going to prove that this Swarūpa of God is the Seed of the universe; i. e. it has been transformed into the universe.

Question XIII—What is the proof that this Abyakta has been transformed into the material universe ?

Answer :—We have seen what Abyakta is. We have also seen that the Abyakta Swarūpa of God is the material cause and His Will-Power, the efficient cause of the universe. Every material object has two causes. There is no object which has no such causes. The universe which is the greatest material object must have also those two causes. It is now being proved that the Abyakta has been transformed into the universe.

The universe is made up of five elements viz. Byom, Marut, Tejas, Ap and Kṣiti.* They are the foundation of everything in the universe. Byom was first created by God by His Will-Power from out of His Abyakta Swarūpa. Marut was created from Byom also by His Will-Power. Similarly Tejas was created from Marut, Ap from Tejas and Kṣiti from Ap. They are then mixed up and all material objects were made out of the mixed matter. If we take an apparent view of those five elements**, we shall see that Byom and Marut are formless, Ap and Kṣiti have form while Tejas has both form and formlessness. It can thus be inferred that the form of half the elements and the formlessness of the other half are due to their origin from God's Abyakta Swarūpa which is the

* Byom is called Ether in the modern science. Marut is gas. Tejas is that material thing in which energy preponderates such as fire, electricity etc. Ap is liquid and Kṣiti, solid.

** Here original and not mixed elements are meant.

unity of infinite form and formlessness. In other words, it may be said that the universe as a product has inherited the attributes of its material cause, God's Abyakta Swarūpa, which is the unity of infinite form and formlessness.

If we minutely analyse matter, we shall find that all the elements have both form and formlessness. But there are differences in their amount in different elements, i. e. some are mainly formless while form is predominant in others. We have already seen that Byom has both form and formlessness. For the very same reason Marut may also be considered to have both of them. This has also been proved by the original state of this Earth. It is an accepted truth that Tejas has both form and formlessness. That Ap and Kṣiti have form is admitted on all hands. That these two elements have got formlessness also is now being proved.

Byom and Marut are formless. The special qualities (विशेष गुण) of these two elements are Sound and Tangibility respectively.* It is, therefore, certain that these two qualities of sound and tangibility (शब्द एवं स्पर्श) originally belonged to the formless matter only viz Byom and Marut respectively. But we find them also in Ap and Kṣiti. Whence have they come into those elements? It must be said that they have been transmitted from Byom and Marut of which they (Ap and Kṣiti) are indirect products. The qualities of the original are always seen in its product, direct and indirect, sometimes in a crude form (स्थूल भावे) and sometimes in a subtle form (सूक्ष्म भावे). It may therefore, be concluded that formlessness exists in Ap and

* Byom has only one quality viz. Sound (शब्द) It is its special quality (विशेष गुण). Marut has tangibility (स्पर्श) as its special quality and sound as the only quality inherited from Byom. Tejas has colour (रूप) as its special quality and sound and tangibility also as ordinary qualities which have been inherited from Marut. Ap has taste (रस) as its special quality and sound, tangibility and colour also as ordinary qualities which have been inherited from Tejas. Kṣiti has smell (गन्ध) as its special quality and sound, tangibility, colour, taste also as ordinary qualities which have been inherited from Ap. These are their original states. But they have since been mixed up and all the five qualities are found in five mixed elements.

Kṣiti also. Had they not existed in the least in them, they would not have the qualities of sound and tangibility as their additional ones. The special quality of Ap is taste (रस) and that of Kṣiti, smell (गन्ध). In other words, Kṣiti and Ap have inherited formlessness from Byom and Marut, the formless elements, along with sound and tangibility.

The more the element is formless, the more it has got Sattva in it. It is for this reason that Sattva is greatest in Byom. Similarly more the form the element has, the more it has Tamas in it. It is for this reason that Tamas is greatest in Kṣiti * We can thus see that Sattva is in a preponderating degree in the formless matter while Tamas is so in matter having form. As already stated, every object has all the three qualities of Sattva, Rajas and Tamas. But there is a difference in their amount. Byom has, therefore, Tamas also while Kṣiti has Sattva also. We can thus see that Byom and Marut though formless on the face of them, have got form also. Similarly, although Ap and Kṣiti have got form, they are partially formless also. The entire thing will be clear, if we understand that Sattva is the special quality of formless matter. The more the object is formless, the more will it have Sattva in it. Byom has, therefore, got maximum formlessness. Had Byom been perfectly formless, it would have contained Sattva alone and nothing else. But it is not so and hence the existence of minimum form and therefore minimum Tamas in it. Similarly we should understand that Tamas is a special quality of matter having form. The more it has got form, the more will it have Tamas in it. It is for this reason that Kṣiti has got maximum form and therefore maximum Tamas in it. Sattva decreases gradually with the descent from Byom to Kṣiti while Tamas gradually decreases with the ascent from Kṣiti to Byom. In other words, Sattva increases with the decrease in form in matter while Tamas increases with the increase in form in matter. We can thus see that both form and formlessness exist in all elements and therefore in all

* All the material objects have got three Guṇas viz. Sattva, Rajas and Tam a. That part of the object which is transparent is Sattva. The active part is Rajas and the darkest and most inactive part is Tamas. Details may be obtained from the Sāṃkhya philosophy.

objects of the universe. But form and formlessness are almost hidden respectively in Byom and Marut on the one hand and Ap and Kṣiti on the other. It is for this reason that to ordinary eyes Byom and Marut appear as formless alone and Ap and Kṣiti as having form alone. We may, therefore, come to the conclusion that every element has got both form and formlessness in the same manner as it has got Sattva and Tamas in it. Sattva and Tamas are contradictory qualities. But they can exist simultaneously in every object. Similarly form and formlessness are contradictory attributes, but they can also simultaneously exist in every material object though in different proportions. We can thus conclude that the universe has come from something which is the unity of form and formlessness. That is God's Abyakta Swarūpa which has been shown to be the infinite unity of infinite form and infinite formlessness. In other words, the material objects of the universe have inherited both form and formlessness from their material cause viz. Abyakta Swarūpa of God.

Byom has one quality viz. sound, Marut has got two viz. sound and tangibility, Tejas has got three viz. sound, tangibility and colour, Ap has got four viz. sound, tangibility, colour and taste and Kṣiti has got five qualities viz. sound, tangibility, colour, taste and smell, i. e. every element has got one or more quality. Guṇa (Quality) is abstract and not concrete and therefore formless. Every element has, therefore, got formlessness. On the other hand, every element is inert matter which must occupy some space and therefore must have some form or other. It will thus be seen that all the elements have some form and formlessness. From this also we can reasonably infer that the elements and therefore the universe have come from something which has got both form and formlessness and that something is the Abyakta Swarūpa which is the unity of infinite form and infinite formlessness.

The infinite unity of infinite form and formlessness is neither purely formless, nor has got pure form. But it is the infinite mixture or unity of infinite form and formlessness. Similarly, every product of that unity viz., the five material

elements are not purely formless nor have they got pure form, but everyone of them has got both form and formlessness. The easiest way to understand this is that Sattva and Tamas are contradictory qualities, but they simultaneously exist in every material object although in different proportion. Exactly similar is the case in respect of form and formlessness, i. e., they simultaneously exist together in every element though in different proportion.

The reason for so much discussion for the establishment of the fact of the existence of formlessness in Ap and Kṣiti is that these two elements are the last transformed ones and there is, therefore, maximum transformation in them. The more the object is transformed, the more it becomes different from the original material cause. The difference goes so far that it becomes difficult to recognise it as the product of the original cause. From what has been stated above, it will be seen that all the elements and, therefore, the universe have both form and formlessness.

They must have inherited them from a Substance which has got both form and formlessness. That Substance is God's Abyakta Swarūpa which is the unity of infinite Shape and Shapelessness. It is, therefore, the material cause of the universe.

If the four elements viz Kṣiti, Ap, Tejas and Marut are entirely dissolved into Byom, i. e. if the state of final dissolution of the universe is reached, Byom alone will remain here to the last moment of time, but no ornamentations over the other four elements will persist. It has already been proved that the Byom sphere (the entirety of Byom) is formless and has a form also. We can, therefore, conclude that whatever the state of the universe may be, it will not be deprived of its fundamental attributes viz. form and formlessness of its material cause which is the unity of infinite form and formlessness, i. e. in no space and time will the universe lose the attributes of the original cause, i. e. it has inherited those two qualities from its material cause and they are, therefore, constant in it. That cause must, therefore, be God's Abyakta Swarūpa which has been shown to be the unity of infinite Shape and Shapelessness. From the above detailed discussion, the

reader is perhaps fully convinced that the universe has inherited its form and formlessness from the Abyakta Swarūpa of God.

It has been shown before that God has contradictory attributes in Him and there is an infinite unity of infinite Chaitanya (Consciousness) and infinite Achaitanya (Unconsciousness) in Him. Both these attributes are positive. The infinitely united Swarūpa is neither pure consciousness nor pure unconsciousness as we understand them, but it is an infinite mixture or unity of both (चिदचित्). It may be that we ordinary mortals do not and cannot understand such unity. It should not, therefore, be rejected outright. It is very, very difficult for us to properly and fully understand even God's simple attributes such as Love, Mercy etc. It is, therefore, still more difficult to properly understand the unity of two contradictory attributes of His. Only seers of God can really realise such combinations. Those men who always meditate upon God can also get a glimpse of them. It is impossible for a man to realise the infinite unity of infinite such combinations, which is the perfect Swarūpa of God.

Maharṣi Jājñavalkya in the Antaryāmi Brahman of the Vṛhad Āraṇyaka Upaniṣad supports the view that Brahma has got Chaitanya and Achaitanya both. Achāryya Rāmānuja calls God as (चिदचित्) (Conscious—Unconscious God) and propounded his theory of Swagata Veda (Difference within Himself) based mainly on the above authority. That Brahma has got infinite unconsciousness in Him can be proved by the fact that the material universe is inanimate. Had there been no unconsciousness in Him, He could not have produced an unconscious universe from Him.* Consciousness alone by itself cannot produce inanimate universe. Unconsciousness alone on the other hand cannot also by itself produce conscious objects. There is no such instance in this world.

* अन्माद्यस्य यतः (Sutra 1/1/2 of the Vedānta philosophy and सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । Chhāndogya—9/14/1 and many other texts some of which have been quoted in this book in different places, speak about the creation of the universe from Brahmo. It has also been proved by reasoning that the creation has come from the Abyakta Swarūpa of God and therefore from Him according to his Will.

In this connection, a reference is invited to the reply to Question VIII regarding the proof about the existence of contradictory attributes in God. Unconsciousness is not a negative attribute, nor can it be produced by the transformation of consciousness. अचेतन्य is derived as न+चेतन्य. Here न means विरुद्ध (opposed), one of the meanings of नञ् तत्पुरुष is अभाव (negation), no doubt, but there is another meaning of न and it is opposed (विरुद्ध). We also say that अचेतन्य, Achaitanya is opposed to Chaitanya i. e. they are contradictory positive attributes. A word may appear to be negative in form but it is really positive.

Had there been no unconsciousness in God, He could not have any knowledge of it. None can produce or construct anything of which he has no knowledge at all. God could not have, therefore, created the inanimate universe even by His Will Power in the absence of any knowledge about unconsciousness. In this connection, a reference is invited to the commentary of Āchāryya Śaṁkar on the Sūtra दृश्यतेतु (2/1/6 of the Vedānta Darśan). He tried his best to convince the reader that the inanimate universe can come from Pure Consciousness. But it seems that he himself was not satisfied with his own reasoning and at last decided on the authority of the Śruti that the universe has come from God Who is Pure Consciousness alone. As already stated, even Mahārṣi Jaiṇavalkya who is considered to be the greatest Ṛṣi of the Upaniṣads, says that Brahma is विदचित् (Consciousness-Unconsciousness). He also says that there are contradictory attributes in God vide Mantra 4/4/5 of the Vṛhad Āraṇyaka Upaniṣad. The Taittirīya Upaniṣad also says in mantras 2/6-7 that God Himself became animate and inanimate objects. How could that be had He not both चेतन्य and अचेतन्य in Him? It is not understood how in the face of these sayings it can be held that God has no Achaitanya (Unconsciousness) in Him. Moreover, the Upaniṣads nowhere say that there is no unconsciousness in God.

We see that form and formlessness, pure and simple are unconscious. This requires no proof. The unity of those two attributes must, therefore, be also unconscious. The uncon-

sciousness of the material universe is, therefore, due to that of its material cause from which it (the universe) has inherited that attribute. It will thus be seen that God has got both consciousness and unconsciousness, that the unity of infinite form and formlessness, is unconscious and that the universe has inherited unconsciousness from its material cause, the unconscious Abyakta Swarūpa of God, which is the unity of infinite form and formlessness. It will also be seen that the unconsciousness of the material universe is constant from its beginning to end. It is, therefore, clear that it (universe) has come from the unconscious Abyakta Swarūpa and therefore from God. This is a further proof of the transformation of the Abyakta Swarūpa into the universe.

Another Question. What is the source of powers we see everywhere in this universe ? In reply it may be said that every attribute of God has got immense power of its own. Knowledge can dispel darkness and enlighten things in their true colours. Love can unite two or more persons and so on. Similarly infinite form and formlessness as well as their unity must have some powers of their own. It has already been said that God's Will-Power is the efficient cause of the universe. That Will-Power is regulating the Abyakta Swarūpa and its powers in a manner which will best serve the purpose of the creation. As already stated, an electrical engineer can utilise electricity and its energy in various forms. Similar is the case here also. God by His Will-Power has manifested His Abyakta Swarūpa and its powers in innumerable forms. In this connection, a reference is invited to what was said about God's Will Power vide pp 261 to 262. What has been said above is an additional proof for the fact that the Abyakta Swarūpa of God has been transformed into the material universe by the Will-Power of God.

Some philosophers talk too much about the changes in the universe. Māyāvād goes so far as to say that the material universe is an illusion, because nothing is eternal here, but everything is constantly changing. But, if we go deeply into the matter, we shall find that there are constant changes in the universe no doubt, but in fact, they are all extremely super-

ficial and not real at all in the sense that they do not affect the fundamental qualities of matter. The modern science says that the matter and energy of the universe are constant, i. e. there is neither increase nor decrease in their amount, i. e. there is no real change in the sense it is ordinarily understood by us. It can go no further. What change we see in the universe is in its outer form only. We have just seen that form, formlessness, unconsciousness and powers are constant in the universe, i. e. we clearly see that the Abyakta Swarūpa of God is the material cause and hence its three attributes and powers are constant in the universe just as gold in a gold ornament with its various qualities and power remain constant whether it is converted into necklace or bracelet or other varieties of ornaments. When a man dies and his body is reduced to ashes, there is no change in matter and energy as well as in form, formlessness and unconsciousness. Ashes, watery vapour and other things into which the body has been dissolved are not deprived of the fundamental qualities of matter viz. form, formlessness, unconsciousness and powers. Even if the material body is dissolved into Byom by various processes, the latter (Byom) as well as the substances produced in the different stages of dissolution will certainly exhibit the fundamental qualities of matter. We can thus conclude that the changes we always see in the universe are only superficial and in the outer form only and there is no real change whatever in the fundamentals of matter.

Form, formlessness, unconsciousness (अचेतन्य) and power exist everywhere in the universe under all circumstances from the moment of its creation to that of its dissolution i. e. they are constant for all times. The universe could not and cannot exist without them even for a moment. Other ornamentations of the universe can be dissolved but not the four things mentioned above. We can thus conclude that the universe has come from something which has form, formlessness, unconsciousness and power. We have seen that God's Abyakta Swarūpa is that thing.

We have so far tried to prove our point by reasoning. Let us do so by scriptural and other authorities. The Kāṭha

Upaniṣad says :—

एकोवशी सन्वभूतान्तरात्मा

एकं रूपं बहुधा यः करोति । (5/12)

(i. e. God is one, controller and the inner soul-of everything. He transforms one of His own Swarūpas into various forms.)

The Upaniṣad here says in clear terms that one of His Swarūpas is the Abyakta (unmanifested seed) of the universe. In Mantras (stanzas) 3/10/11 and 6/7/8 the same Upaniṣad placed this Abyakta just below God in the order of precedence, because that Abyakta is one of His Swarūpas. We can thus see that the Kaṭha Upaniṣad also considers one of the Swarūpas of God as the seed of the universe as we have done. The Śwetāśwatara Upaniṣad also says :—

एकोवशी निष्क्रियाणां बहूनां

एकं बीजं बहुधा यः करोति । (6/12)

(i. e. God is one and the controller of many inactive things. He transforms one seed into varieties.)

This saying is the same as that in the Kaṭha Upaniṣad. The only difference is that the word बीजम् (seed) has been used here instead of रूपम् (attribtue). We have also said that the Abyakta Swarūpa is the seed of the universe. God is the Parama Puruṣa (Greatest Person). His Will-Power (इच्छाशक्ति) is His Consort (Helper) and His Abyakta Swarūpa is the Seed. God has placed that Seed entirely at the disposal of His Will-Power which has transformed it into the material universe and is maintaining it (the universe) in a manner which can best serve the purpose of His creation. That एकं रूपम् (one Swarūpa of God) or एकं बीजम् (one seed) is one Swarūpa of God can be proved by the fact that the Śwetāśwatara Upaniṣad calls God as अनेक रूपम् (one having many attributes) in Mantras (Stanzas) 4/14 and 5/13 thereof. From the Upaniṣads we can gather that God has many Swarūpas or attributes. We have also seen before that the Kaṭha Upaniṣad has placed the Abyakta (i. e. एकं रूपम् - one attribute) just below God. It can thus be also inferred that God and His Abyakta Swarūpa

are not one and the same i. e. they are not identical, but the latter is one of infinite Swarūpas of God from out of which He has created the universe.

From the Ślokas (stanzas) quoted below, from the Śrīmad Bhāgabat Gītā it will be seen that the Abyakta Swarūpa of God is one of His Infinite Swarūpas and that it pervades the entire universe which rests on it (Abyakta). We have also said so. Gold is the only substance of gold ornament and its ornamentations are also made of gold only and nothing else. The entire thing rests on gold alone. Exactly similar is the case with the universe. The Abyakta Swarūpa of God is its only substance and its phenomena (नामरूप - Name and form) are also made of that Swarūpa. The entire universe is thus pervaded through and through by the Abyakta Swarūpa on which rests the universe. The ornamentations of a gold ornament have no existence except for gold. Similarly the phenomena of the universe have no existence except for the Abyakta. It must not, therefore, mean that phenomena are mere illusion. They are true just like the ornamentations of a gold ornament. What is meant is that their existence depends entirely upon the Abyakta Swarūpa of God.

मया तनमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

(9/4)

अथवा बहुनैतेन किं ज्ञातेन तवाज्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

(10/42)

Translation :—

All the world is pervaded by me in the shape of Abyakta (the unmanifested seed of the universe). All things rest on me, but I donot rest on them. (9/4)

Or, of what avail is this detailed knowledge to you ? I exist sustaining the whole universe with (but) one portion (of myself). (10/42)

This one portion is Abyakta as stated in the previous ślokas.

A question may now be raised here as to how we can understand that the Abyaktas of the Upaniṣads and the Gītā are the same as the one under discussion. In reply, it may be said that it has already been satisfactorily proved beyond doubt by valid reasoning alone that the universe has come from the Abyakta of our philosophy. Both the Upaniṣads clearly say that the universe is made of one Swarūpa of God. The Abyakta under discussion is, therefore, the same as that in the Upaniṣads.

It is admitted on all hands that the Śrīmad Bhāgabat Gītā is an echo of the Upaniṣads specially of the Kaṭha Upaniṣad, even the language of which appears verbatim in it. The Gītā Māhātmya also says so. When the Upaniṣads say that the one Swarūpa of God is the unmanifested seed of the universe, it must be the same in the Gītā also i. e. there cannot be any difference in the conception of the Abyakta between the Upaniṣads and the Gītā. Moreover, it has been said in the ślokas (stanzas) of the Gītā itself quoted above that it is also of the same opinion as the Upaniṣads that one of the Swarūpas of God is the Seed of the universe*. The only difference between our philosophy on the one hand and the Upaniṣads and the Gītā on the other on this point is that the latter did not fully describe what their Abyakta is. But there is no doubt that all are agreed on the point that the seed of the universe is one of the Swarūpas of God and nothing else. The five mantras of the Kaṭha Upaniṣad, three of the Śwetāśwatara Upaniṣad and two of the Gītā mentioned before as well as the entire discussion on this subject, if gone through with an unprejudiced mind, will clearly show that the Abyakta of the

* It has been shown before that there is an infinite unity of two contradictory attributes of God. Each such unity is also called a Swarūpa of God. There are infinite number of such unities and the Supreme unity of all those infinite Swarūpas is the perfect one Swarūpa of God. Both the Upaniṣads clearly say that the unmanifested seed of the universe is one of the Swarūpas of God. The word (एकंश) in Śloka 10/42 of the Gītā, therefore, means one of God's Swarūpas. God cannot have parts in the sense we understand them. From Śloka 9/4 also we can understand that Abyakta is a Swarūpa of God.

Upaniṣads and the Gītā is the same as that under discussion. No doubt can reasonably be thrown into the matter.

It should be noticed here that the Abyaktas of the Indian philosophies viz. Atom, Pradhāna and Māyā as mentioned before are not and cannot be the same as that stated in the Upaniṣads and the Gītā i. e. they are not also Swarūpas of God. Atom cannot be a Swarupa of God. The Godless Sāṃkhya philosophy calls Pradhāna as an opposite category (Tattva) to that of Puruṣa (embodied soul). It cannot, therefore, be a Swarūpa of God Himself Who is not at all recognised in that philosophy. The Pātāñjal philosophy also accepts the Pradhāna of the Sāṃkhya Philosophy as the seed of the universe. It is not a Swarūpa of God of that philosophy. Some Māyāvādins call Māyā as the power (Śakti) of Brahma. Power can be an efficient cause but not the material cause of a thing, because power has no substance in it. Māyā cannot also be the Śakti of God. The discussion on this point will be very long and cannot, therefore, be taken up here. It will be sufficient here if we say that Brahma is called (निष्क्रिय) inactive in the Māyāvāda. Had He been really so, how could He be said to have a Śakti (power) like Māyā which is the Creator, Preserver and Destroyer of the universe ? Does it not amount to saying that a barren woman can have a son ? One who is eternally, naturally and perfectly inactive (निष्क्रिय), cannot possibly have any power at all. This also amounts to saying that there is an unnecessary thing in God. This is impossible. One having power must be active (सक्रिय). An infinitely dynamic Substance cannot remain inactive for ever. This is self-evident and does not require any proof. Moreover, if it is assumed that Māyā is a Śakti (power) of Brahma, all the activities of the former must be said to have been performed by the Latter Himself as Śakti cannot remain alone abstracted from the Śaktimān (one having power). Śakti cannot do anything unless it is guided by a Śaktimān (person having power). Śakti without a Śaktimān is a jugglery of words. There is another important point why Māyā cannot be the Śakti (power) of God. The Māyāvāda says that Māyā is destroyed when a man attains Mokṣa by acquiring divine knowledge. If this is correct, how can Māyā be a Śakti of Brahma Who is eternally All-

Knowledge. Is not Māyā destroyed by the fire of His eternal Knowledge (ज्ञानाग्नि) ?

If Māyā is not called a Śakti of God, it cannot have any concern with God and cannot be called His Swarūpa and therefore a Seed of the universe as declared by the Upaniṣads and the Gītā. It may be further said that this sort of Māyā cannot even be the efficient cause of the universe as no Śakti can at all exist independently of Śaktimān and far less create, preserve and destroy the universe all alone. Finally, the Panchadaśī, an authoritative book on Māyāvād says that Māyā cannot be a Swarūpa of Brahma vide Śloka 2/43 of that book.

It will thus be seen that the Abyaktas of the philosophies mentioned before have nothing to do with God and they go positively against the Upaniṣads and the Gītā. It is strange also that the philosophies which accept the Upaniṣads as infallible, at the same time coined Abyaktas of their own ignoring the clear sayings of the Upaniṣads specially the Kaṭha and Śwetāśwatara Upaniṣads. Some Upaniṣads say that the universe has come from Brahma. But none of them say that it has come from any of the Abyaktas of the philosophies mentioned above. More of it hereafter.

We can thus see that the Abyakta under discussion is the only one which is purely a Swarūpa of God and others of the different Indian philosophies mentioned above are not His Swarūpa at all. They are something other than God's Swarūpa. All these conceptions of Abyakta are, therefore, against the sayings of the Śruti and Smṛti (the Upaniṣads and the Gītā) and cannot, therefore, be accepted as correct. We can, therefore, conclude that the Abyakta according to the Philosophy of Satya Dharma is the real Abyakta or the unmanifested Seed of the universe. It does not go against the Śruti and Smṛti, but on the contrary, it is fully supported by them. It has also been proved by valid reasoning.

Let us see what western philosophies say on this point. Plato, the greatest European Philosopher, conceived a self-existent reality separate from God as the seed of the universe. Let us quote what principal Stephen says about Plato's Abyakta :—

"Dualism — The above hypotheses agree in affirming one self-existent Reality. But certain aspects of the world as manifested in experience—its apparent imperfection and the prevalence of evil have led many to think that the world is best explained by supposing two self-existent substances and powers of opposite nature each resisting the other. One must be conceived as conscious, rational and good, striving to evolve a world, which will also be perfectly good. This will be God. But nothing can be made out of nothing. Therefore there must be a self-existent material outside of God for God to operate upon (as the potter can produce nothing without his clay). This self-existent material must be conceived as separated by the "whole diameter of being" from the other self-existent Principle viz. God. *It must be entirely without form or quality of its own. Plato spoke of it as the "non-existent", because it is not anything in particular. Nevertheless though it is by itself nothing in particular, it is the antecedent condition of everything in the world of concrete nature ; and must be conceived as having some kind of plasticity in virtue of which it can be moulded into concrete form : over against this formless substance then, there is the Divine Mind with its idea of a perfect world ; and the Divine Will strives to impose its idea upon the formless material — gives to it form and quality, and thereby moulds it into things — and will build up the things into an organised world of suns, planets and living creatures. But this self-existent substance though described as without form and quality, must nevertheless have the power of resistance, and must resist the transforming power of the Divine Idea. It is essentially what we call matter. The resistance of matter then, is what makes the world to be imperfect and incomplete ; the Divine Idea can never be fully realised, and therefore the process goes on eternally. God is demiurgas or 'artificier' of the world, but His work can never be finished.*

This view has been worked out with greatest logical exactitude (though not without contradictions) by Plato and Aristotle. It may not, however, be so different from monism as at first appears. For why should there be two Self-existent principles ? It may be because each is the logical supplement of the other. They may be separated from each other by the

whole diameter of being merely in the sense of being the opposite poles of the Same Ultimate Reality. But this is equivalent to saying that each is necessary as co-relative of the other and that both are, therefore, coordinate factors of one concrete reality which is monism."

Plato's Abyakta is almost the same as the one of the Philosophy of Satya Dharma vide the portion in italics in the above extract. It is formless and is considered as having some kind of plasticity in virtue of which it can be moulded into concrete forms. The main difference between two Abyaktas is that our Abyakta is not a self-existent Reality separated from God. But it is an eternal Swarūpa of God Himself. Nothing can be outside God, far less a self-existent Reality. If this is assumed to be correct, God's Brahmatva (Absoluteness and Infinity) ceases to exist. It can be further said that if God and Plato's Abyakta are two different and opposite self-existent substances separated from each other, they cannot have any connection whatsoever between them and cannot, therefore, possibly act upon each other and the body made out of that Abyakta cannot be the abode of the soul of living beings. It has also been stated before that the soul of living beings is in essence the same as God Himself, but it appears as very small owing to its encasement within bodies. It will be fully explained hereafter how material bodies can act upon embodied souls. We have said that the Abyakta is a Swarūpa of God Himself and He by His Divine Will-Power created the universe out of it. Material bodies of living beings are made out of the universe. There are infinite number of Swarūpas of God and He selected that Swarūpa of His which suited the purpose of the creation best. In this connection, we must remember the truth "Like alone can act upon like." It will, therefore, be seen that there is no difference between our Abyakta and that of Plato so far as the point under discussion is concerned. As regards the differing point, it may be said that it goes in our favour as already shown. The last part of the above extract may also be seen. This amounts to saying that the seed of the universe must be a part and parcel of God and not something outside Him. That the products of the Abyakta Swarūpa viz the material universe and the bodies.

of living beings can and do resist us will be described later.

The universe is the product of the Abyakta Swarūpa of God and the bodies of living beings are the products of the universe. The latter cover up the soul and prevent the fullest expression of His attributes. What is a Jiva (living being) ? He is soul plus body. The mind is originated owing to the contact of the soul with a body. It is an admitted fact that something of the original must be present in the product. If, therefore, the product is an index of the original as a son to his parents, we may come to the conclusion that God's Abyakta Swarūpa is also opposed to His other attributes, at least to many of them just in the manner justice is opposed to mercy, knowledge to love, etc. and vice versa. Here also we find that Plato's Abyakta and our Abyakta are the same as the former resists God and the latter opposes His other attributes. It should be remembered that the contradictory attributes of God are not inimical and at daggers drawn against each other like the opposite and inimical living beings of this world. They exercise their own functions in their own way. The resultant effect of the actions of all the contradictory attributes of God is always perfect good as already shown in Chapter II. Plato's conception of good is being realised in this manner. God's own attribute cannot possibly create resistance against His own Divine Will and upset the very purpose of the creation itself. What we see in the universe is due to the nature of the attribute itself as regulated by the Divine Will and as inherited by its products. Nothing is being done or can possibly be done in the universe against the basic purpose of the creation, Divine Will and goodness of God. God is transcendent. He is above all His attributes. He is not led by by them, but He leads them all. Nothing in Him can resist His Will which is absolutely free. It will not, therefore, be correct to say that a separate Self-existent Reality can exist, far less resist His Divine Will. That amounts to saying that God is not All-Powerful. This very idea goes against the conception of Absolute God or Brahma. He cannot in any way be dependent upon any other being.

Philosopher Kant calls the "thing-in-itself" as the

Noumenon and the name and form we see in the universe as the phenomena. We have also said the same thing. The name and form made out of the universe are phenomena which are subject to scientific experiment but not the Noumenon. We can see or feel phenomena only but not the Noumenon. Our Abyakta is the Noumenon of the universe.

From what has been stated above it is clear that the Abyakta of the Philosophy of Satya Dharma is the real Seed of the universe. It will also be seen that both Indian and Western thinking including those of the Upaniṣads and the Gītā substantially supports that Abyakta as the only material cause of the universe.

Another question. What is the harm if we say that the universe has come from the Entire God. In reply, it may be said that this is not possible. Had it been really so, we would have noticed in matter Consciousness, Knowledge, love, purity, freedom, etc. etc, which are the attributes of God Himself. The product must exhibit the attributes of the original. But there is entire absence in matter of God's main attributes mentioned before. We have already seen that the universe has inherited the form, formlessness, unconsciousness from its material cause viz. the Abyakta Swarūpa of God, but no one can say that it has inherited consciousness, knowledge etc. from God, its supposed material Cause. In fact, they are absolutely absent in matter. We can, therefore, say that the material world has not come from the Entire God, but from one of His infinite Swarūpas as shown before by a variety of reasonings.

The origin of the universe from the Entire God is also impossible from another point of view. Only perfect God can come out of the Entire Brahma and nothing else. But the material universe is extremely imperfect. It is not, therefore, God. Perfect God cannot also be born. Had this been possible, there would have been two Gods at the same time or the original God would have been dead and the created God (the universe) would have remained alone. Both these things are impossible. Moreover, if the Entire God be transformed into the material universe, who will maintain it? It would

have been Godless in that case and nothing but chaos and confusion would have reigned here. It is also impossible for the reason that the First Cause cannot die or really be transformed. All those hypotheses are not, therefore, correct.*

We have already seen what the purpose of the creation is. The material universe and the bodies of living beings made out of it have been created as obstacles in our way. It will be seen hereafter that it is for the bodies that God has been able to appear as imperfect beings. Had Perfect God been transformed into the universe, it would have been perfect also. He could not have, therefore, served the purpose of the creation. Two things are necessary for the fulfilment of that purpose. The first is to create inert and extremely imperfect matter to enable Himself to appear as small. The other is to place it (matter) in various forms as obstacles in our way i. e. to create imperfect matter and imperfect living beings to test the powers of the latter to overcome the influence of the former in all respects. It is for this reason that God has selected one of His Own Swarūpas which can oppose many of His other attributes owing to its form and unconsciousness and which when transformed into matter is able to do so to a greater extent owing to its transformation. More of it hereafter. We can thus see that God Himself has not been transformed into the universe, nor was it necessary for Him to do so.

We see in this world that the body of a child is made of only a very small part of those of his parents. But their entire bodies are not all necessary for the purpose. A tree can be produced from a fruit (seed) or from a branch or a twig of another tree. We can thus see that the entire bodies of parents and the entire tree are not necessary for the creation of child's body and a tree respectively. We should go by the criticism of our experience. We can then reasonably infer that one Swarūpa of God is more than sufficient for the creation of the universe and the Entire God is not at all necessary for that purpose. The universe is a geometrical point in Infinite God. He has

* It will be seen hereafter that the Abyakta has not been practically transformed into the universe and that God Himself appears as living beings.

got infinite number of Swarūpas in Him. The Abyakta Swarūpa is one of them. It must also, therefore, be an infinitesimal fraction of God. It may, therefore, be reasonably said that a single Swarūpa of God is quite sufficient to create a tiny universe and the Entire God is not at all necessary for the purpose. That this is so has already been proved. The aforesaid philosophies also say that the universe came out of the Abyakta of their own conceptions and not from the Entire God.

Abyakta, the Seed of the universe, cannot but be a Swarūpa of God as there could be nothing except Brahma before creation. It is, therefore, true that the universe has come from out of Brahma just in the sense we call a fruit as the product of a tree, although it might have been so of a branch or a twig thereof, but not in the sense meant in the Question. It is in this sense only that some Upaniṣads call the universe as the product of Brahma. That this interpretation is correct has already been shown by the mantras of the Katha and Śwetāśwatara Upaniṣads as well as those of the Gītā. The safest course is to interpret the Upaniṣads by the Upaniṣads themselves. They are the works of Ṛṣis of old who are certainly far above the interpreting Āchāryyas and Pundits. Their sayings are so many authorities and are greatly and rightly held in reverence, although some may not consider them as infallible, while the interpretation of one Āchāryya is often refuted by another. The interpretations of the Upaniṣads themselves are more authoritative and therefore more acceptable than those of Āchāryyas specially when they go against the former. Had this salutary principle been always followed, much of the harm done to the society by the sectarian and laboured interpretations could have been prevented.

The Hindu philosophies accept Kalpabād (Theory of the cycle of creation). If we think on that basis, we shall find that at the end of each cycle (Kalpa), the universe is dissolved into the Abyakta which remains as such in Brahma. In the beginning of the next cycle (Kalpa), the same Abyakta is transformed into the universe again. In this way, cycle after cycle goes on. The Abyakta does not become identical with God at the end of each cycle but remains intact in God. It is said that God by His Will-Power creates the universe at the beginning of each cycle, i. e. God by His Will-Power transforms the Abyakta

into the universe. Abyakta is, therefore, a part of God and not identical with Him. Thus by discussing in this way also we find that the universe has not come out of the Entire God but from His Abyakta Swarūpa.

From what has been said above on the point, we can clearly see that God by His Will-Power transformed His Abyakta Swarūpa into the universe and not that He Himself has been transformed into the same. Only one of His infinite Swarūpas has been transformed into the universe by one of His Infinite Śaktis (Powers) viz. Will-Power. Neither His infinite Swarūpas, nor His infinite powers were necessary for the purpose.

Still another Question. Why could not God's Will-Power alone perform the entire work of creation without the help of His Abyakta? In reply, it may be said that from the study of Nature we can say that that is not possible. Let us note below why that is not so. We should always be guided by the criticism of experience. There is no other way to arrive at the truth in philosophical discussion. What do we see in this world? We find that every material object has two causes viz. material and efficient. No object is found here without those two causes. The material cause of a piece of cloth is thread, that of a boat, wood. The material cause must have substance. Nothing which has no substance, can be the material cause of an object. Śakti (power) means that by which some thing can be done. Śakti has no substance at all. We cannot possibly construct chair, table etc. by our Śakti alone. Wood as substance is indispensably necessary for their construction. None can construct them with Śakti alone, however enormous that power may be. Had the universe been created by the Will-Power alone of God, we could have also constructed things by our will alone and no material would have been necessary. There is one law in the universe (One God, One Law, One Universe). When we cannot under any circumstances construct anything whatsoever without any material, we can justly infer that God also did not create the universe by the mere fiat of His Will. He took His Abyakta Swarūpa as the material cause and by His Divine Will He transformed it into the material universe.

Śakti (power) belongs to an attribute. It can be proved that an object (द्रव्य) is nothing but the mixture of several attributes. To say that the Śakti belongs to an object is therefore the same thing as to say that it belongs to attributes. Every attribute of God has power of its own. Knowledge has the power to dispel darkness, love has the power to unite two or more persons and so on. The infinite form and infinite formlessness of God as well as their unity must have Śakti of their own. Śakti cannot stand without an attribute. We see in the material world that Tejas matter such as electricity, fire etc, cannot remain alone except under the support of another material object. We can, therefore, say that attribute is Śaktimān (one having power). We can easily understand what Śakti and Śaktimān are. Śakti belongs to Śaktimān. Śakti and Śaktimān are not, therefore, identical. Śaktimān possesses substance in addition to power (Śakti). Śakti is, therefore, a part of Śaktimān.

The modern science wants to say that energy is all in all. It does not accept the Hindu theory of creation. Solid, liquid and gas are the only kinds of matter according to it. It calls Tejas matter as energy. But according to Hindu theory of creation, Tejas also falls within the category of matter. The meaning of the word energy according to the Chambers' dictionary is noted below :—

"Powers of doing work : (Physics) the term as applied to a material system, used to denote the power of doing work possessed by that system."

Every object whether ice or ether has śakti (energy), but there is a preponderance of energy in Tejas objects such as fire, electricity etc. It is for this reason that they are termed as energy. But in reality, they are not energy alone. It is true that the amount of energy preponderates in electricity, fire etc, but that energy belongs to those objects only. Energy cannot stand independently of the Śaktimān. Here Śaktimān is the Tejas matter. The modern science says that atoms are composed of electrons, protons etc. They are nothing but particles of electricity and they, therefore, belong to Tejas matter. However, so far as we know, the modern science has not yet been able to say the last word about energy. Speculation is going on.

We cannot, therefore, come to any conclusion on the assumption that Matter and Energy are mutually convertible. The modern science seems to be at present working on the truth about Tejas matter. It has not yet been able to deal with ether. It is to be noted here that according to the Hindu theory, the Tejas matter can be reduced to Ap (Liquid) and dissolved into gas both of which are termed matter according to the modern science. Similarly gas can be reduced to Tejas matter and liquid can be dissolved into Tejas matter. But energy pure and simple cannot be produced from Ap or Marut (liquid and gas) nor can the latter be converted into energy pure and simple.

It is to be noted here that in the creation the Will-Power of God exercises more power than the Abyakta Swarūpa, the Seed of the universe. It is for this reason that those learned men who are not willing to admit the existence of God, cannot but recognise that a mighty power is doing all things in this universe. That power is the Will-Power of God. That power is not and cannot be independent. That Śakti must belong to a Śaktimān and that Śaktimān is God Himself. The Hindu scriptures call this Śakti in different names. It is true that in the creation of the body of a child, mother's work is by far greater than that of the father, but we must not forget the father. If we do so, we shall not be able to arrive at the truth. Nothing is produced unless two meet together. Brahma may thus be called Parama Puruṣa, His Abyakta Swarūpa as the Seed of the universe and His Will-Power as the consort. He has placed the seed in the shape of the Abyakta at the entire disposal of the Will-Power. The last one is conducting the works of creation, preservation and destruction regulating the Abyakta Swarūpa strictly according to the purpose of the Līla of love of God Himself. It is, therefore, certain that the power of the Will of God is infinite, but it cannot do anything without the Abyakta.

Seeing the preponderating influence of the Will-Power, the Śāktas of India call Śakti as all in all, but it is certain that none will be able to accept the Will-Power as the substance of the universe. The Upaniṣads mentioned the material and efficient causes of the universe in many places. In this connec-

tion, the mantras 6/2/3 of the Chhândogya Upaniṣad and 2/6/7 of the Taittirīya Upaniṣad as well as the Sūtra 1/4/26 of the Vedānta philosophy (आत्मकृतेः परिणामात्) may kindly be specially referred to. They say in clear terms that God Himself created the universe from Himself. Plato also thought it necessary to conceive a Self-existent Reality as the seed of the universe. Aristotle was also of the same opinion. Philosopher Kant also says that the thing in-itself i. e. Noumenon is behind the phenomena. We can thus see that the material cause is indispensably necessary for the creation of the universe and the efficient cause alone is not sufficient for that purpose.

Had the universe been created by the Will-Power alone of God, it would have been a dreamland only, there would not have been a trace of any substance therein. We would also have been able to create illusion only and nothing else. But we cannot construct anything without its material simply by the force of our will-power. There is not a single object in the universe without the material cause. We can, therefore, reasonably infer that God did not create the universe by His Will-Power alone. One God, One Law, One universe. The same law which regulated the work of creation by God is also operating now in our artificial works. There cannot be a change in the fundamental law.

If the Śākta Scriptures call Śakti as all in all in creation, it may be taken as a Sectarian finding. They are extremely eager to prove that Śakti is the only thing. From them it can be proved that Śakti is above Brahmā, Viṣṇu and even Śiva, the gods of creation, preservation and destruction according to the Purāṇic theory of creation. It may be said that the basis of the Śākta theory can be traced to the Sāṃkhya Prakṛti and Puruṣa. Sāṃkhya Puruṣa is inactive (निष्क्रिय). On the other hand, Śiva of the Śāktas is almost dead (शव). Sāṃkhya. Prakṛti is doing everything in respect of the creation, preservation and destruction. On the other hand, Śakti of the Śāktas is doing everything. But so far as the point under discussion is concerned, there is no agreement between the Sāṃkhya Prakṛti and the Śakti of Śāktas. Sāṃkhya Prakṛti is composed of three things (द्रव्य) viz. Sattva, Rajas and Tamas. There is substance in those things and the universe has been created out

of that substance. Sāṃkhya does not say that Sattva, Rajas and Tamas are powers alone and not substance. Sāṃkhya universe has been created as already stated, from those three things. They become active in the presence of the Puruṣa in whose absence they cannot do anything. We can thus see that the Sāṃkhya philosophy is also of the opinion that there is the material cause of the universe.

Māyāvād calls Māyā as the Śakti of Brahma. It is not His Svarūpa. In this connection, the reader will refer to the śloka 2/43 of the Panchadaśī, an authoritative book on Māyāvād, in which it has been stated that Māyā is not the Svarūpa of God. According to Māyāvād there are three Svarūpas of Brahma viz. Satya (Truth), Jñāna (Knowledge) and Anantatva (Infinity). Therefore Svarūpa and Śakti are not identical. Had there been both substance and power (to act) in Śakti, there would have been no necessity for Svarūpas. Attributes have both substance and power. If we analyse the worldly objects, we shall find that every object has both substance and śakti. We can, therefore, reasonably infer that the universe has come from Something which has both substance and power. That Something is God. There is no object in this universe without material cause. What the hallucination of the brain shows is mere illusion and has no substance. Māyāvād considers Māyā Śakti as the cause of the universe and it is for this reason that the universe is all illusion according to the Māyāvād. In this connection, a reference is invited to the Mantras 6/2/1-2 of the Chhāndogya Upaniṣad. They clearly declare that nothing can come out of nothing. They can, therefore, be considered refutation of Māyāvād. No Upaniṣad has said that God is nothing but Śakti. Philosophers are of the opinion that man has knowledge, feeling and will-power. We thus see that the will-power is not the only thing in man.

We can thus see that Śakti exists in Śaktimān. It has no independent existence of its own. That Śaktimān has an attribute or two or more attributes mixed together. We can, therefore, find both substance and Śakti in an attribute or a mixture of attributes. We have also seen that Śakti cannot be the material cause of the universe. It is only an efficient

cause. It is admitted by all high-class philosophies that Substance and Śakti are respectively the material and efficient causes of the universe. The universe has not, therefore, come from and by Śakti (power) alone.

From the above detailed discussion we can come to the conclusion without a shadow of doubt that the universe has come from the Abyakta Swarūpa of God by His Will-Power. This has been proved by both scientific and philosophical reasonings as well as by scriptural and other authorities. It has not been created either by His Own entire transformation or by the mere fiat of His Will. The reader will also see that our Tattva (Truth) does not suffer from any defect of other theories. It is simple and true. We hope to establish the truth of our Tattva even if some other objections are raised against it, in the same manner as we have done before. Our Tattva is true and truth must triumph.

Question XIV—It has been said that the Abyakta Swarūpa of God has been transformed into the universe. Has not that Swarūpa been affected in any way in the process of transformation ?

Answer :— The reply will be in the negative. A piece of gold is transformed into an ornament. In this case we find gold everywhere in the ornament, but the form only has been changed. The Abyakta Swarūpa of God has been similarly transformed into the universe, as previously shown, but it (Abyakta) has not been affected in any way not even in respect of its form as will be shown below.

It has been stated before that Byom was first created according to the Hindu theory of creation. It is, therefore, a created material object. It has also been stated that the other four elements viz. Marut (gas), Tejas (material object having preponderating energy), Ap (liquid) and Kṣiti (solid) came either directly or indirectly from Byom. It is, therefore, the material foundation of the rest of the universe. But it (Byom) has not been affected in the least by its transformation into the rest of the universe. Because we find that Byom pervades the entire universe, the question of impenetrability (स्थानावरोधकता) does not arise in its case. It

is one and indivisible. Had it not been so, it could not have pervaded the entire universe. It would have been cut asunder by the other four elements. That Byom is one and indivisible can thus be proved by the fact that it pervades the entire universe as one thing and that it is impenetrable. A change in an object is possible only when it is divisible and not otherwise. Nothing which is indivisible can be changed by any means. This can be easily understood. We can thus conclude that indivisibility is the cause of immutability (निम्बिकारत्व). Byom is, therefore, immutable. It has not, therefore, suffered any change for its transformation into the rest of the universe.

There is mention of atoms in Nyāya-Vaiśeṣika philosophies. They say that the four elements viz Marut, Tejas, Ap and Kṣiti have got atoms but not Byom. They consider it as eternal, i.e. it exists in an indivisible and immutable state from the beginning to the end of the creation, i. e. for the period of time which none can comprehend. No material object can be eternal in the proper sense of the term. We can divide the four elements but not Byom. It cannot, therefore, be divided into atoms. It is for this reason of its indivisibility that those philosophies consider Byom as without any atom. Byom is a very, very subtle element. Its material cause viz. the Abyakta Swarūpa of God must be still more subtle (सूक्ष्मात् स्थूलम् — From the subtle to the coarse). It is a Swarūpa of God Himself Who is infinitely subtle. It is, therefore, one, indivisible and extremely subtle. From the Ślokas of the Gītā quoted before, it will be seen that the Abyakta pervades the entire universe मयाततमिदं सर्वं जगदव्यक्तमूर्तिना । एकांशेन स्थितो जगत् । It is true that the universe has come out from the Abyakta i. e. it has been transformed into the universe. But it is equally true that it (Abyakta) has not been affected in the least by this transformation, just as Byom was not affected inspite of its transformation into the rest of the universe. When Abyakta has not been affected, Brahma also has not been affected, i. e. Brahma with His Abyakta Swarūpa remains as He was before the creation. We can thus conclude that Byom was not affected in the least by its transformation into the rest of the universe owing to its indivisibility and therefore immutability. The

Abyakta Swarūpa of God which is eternally one and indivisible has not, therefore, been also affected owing to the transformation into the universe. There cannot be any question of change in God Who is eternally Ekamevādviṭṭyam (one without a second), Indivisible and Immutable.

We see innumerable ornamentations (विकृति) in the solid matter. Their number is smaller in liquid. It is still less in Tejas and is reduced to the minimum ornamentations in Marut. We thus see that there is a gradual decrease in change. This is due to the gradual subtlety of the elements. The more the element is subtle, the less the change. Byom is the most subtle matter. There is, therefore, no change in it or in other words, the change which was gradually decreasing, stopped at Byom. We have seen before that it was not affected in the least by its transformation into the rest of the universe owing to its indivisibility. It is now seen that there cannot be any change in it owing to its extreme subtlety. It has not, therefore, been affected in the least owing both to its indivisibility and extreme subtlety. The Abyakta Swarūpa of God which must be one, indivisible and infinitely subtle and of which Byom is a product, has not, therefore, been affected at all by its transformation into the universe. God has also, therefore, remained unaffected. It should be remembered that the original element is always subtler than its product. (सूक्ष्मात् स्थूलम्—From subtle to the coarse).

Even if we admit for argument's sake that there is some change in Byom owing to the creation of the rest of the universe out of it, it cannot be denied that the Abyakata which is infinitely subtler than even Byom, cannot be affected in the least for its transformation into the universe. When we see the graduality of the decrease in changes according to the increase in the subtlety of elements, it must stop somewhere. We say that Byom is that place. If this is objected to, its material cause viz. the Abyakta Swarūpa which is indivisible and infinitely subtle and not matter at all, must be that place. It must have remained unaffected inspite of the fact of its transformation into the universe. It has been seen that subtlety of an element is the cause of the decrease in changes.

There is infinite subtlety in the Abyakta which is, a Swarūpa of God. The change must, therefore, stop there. There would otherwise have been infinite regress. That is impossible.

Byom is extremely subtle matter. If we think deeply, we shall be able to understand that the extremely subtle thing can be transformed into other things, but it can at the same time remain unaffected owing to its extreme subtlety and plasticity. If we think about Plato's Abyakta as described before, we shall come to the same conclusion. It (Plato's Abyakta) has not been affected owing to its extreme formlessness and therefore extreme subtlety and plasticity. It has also not been affected in the least, as a Self-existent Reality with its nature as described before, cannot be affected in the least by its transformation into the universe. The Abyakta Swarūpa of God cannot, therefore, be similarly affected for its transformation into the universe.

Philosopher Kant's "thing-in-itself" is the Noumenon and the names and forms of the material objects are the phenomena. There are changes in phenomena only, but Noumenon remains unaffected as it is the thing-in-itself. We have seen the same thing in respect of the Abyakta Swarūpa of God in our reply to the previous Question. It has been shown that there are innumerable changes in the universe no doubt, but the form, formlessness, unconsciousness (अचेतन्य) and powers of the Abyakta Swarūpa remain constant. We can thus understand that the incomprehensively subtle thing can be transformed into other things but it can also remain unaffected in spite of that transformation. The causes for this are indivisibility, infinite subtlety and plasticity.

A piece of gold can be transformed into an ornament. Waves are formed out of the ocean water by wind. In both these cases, the real things, gold and ocean-water, are not at all affected. There are changes in their forms only. The Abyakta is infinitely formless. It has, therefore, not been affected even in respect of its form. A question may be raised here that the Abyakta is not only infinitely formless, but it has got infinite form as well. Its form must have suffered

change. In reply, it may be said that the infinite form of the Abyakta Swarūpa is the entirety of its infinite formlessness as shown before. Byom which has also form and formlessness as shown before, has not suffered any change in form owing to its transformation into the rest of the universe. Similarly Abyakta has not also changed in form owing to its transformation into the universe. It has, therefore, not been affected in any way.

The action of catalytic agents may be considered in this connection. The agents remain unaltered. Same is the case with the Abyakta Swarūpa. It has been transformed into the universe by the Will of God, but it has not been altered in any way. It is to be noted that the analogy in respect of God is never complete.

There can be no effect without a cause. The universe must have, therefore, a cause. Abyakta and therefore God is the first cause of the universe. This has been proved. God is eternal. Abyakta which is a Swarūpa of God is, therefore, also eternal. There are material and efficient causes for every created object. If the first material cause is entirely transformed into the universe, it will lose its existence as such just as milk loses its existence as such when it is transformed into curd. The Abyakta Swarūpa would have been nowhere had it been transformed into the universe in all respects. But this is not possible. Because it is eternally true and cannot vanish away. It has also been proved that it has not been affected in the least by its transformation into the universe i.e. it remains as it was before the creation of the universe. There is not the least possible change in it as shown before. We should understand that everything comes from the First Cause which is eternally true and cannot suffer any change owing to its shapelessness, indivisibility, infinite subtlety and plasticity. If it is assumed that there will be change in the First Cause also, it will then cease to exist as such. This is impossible. The First Cause is eternally true and immutable.

There is a chemical combination of hydrogen and oxygen in water. They (H_2O) have been transformed and created a new object where they cannot be found. But they can again

be found out if water is dissolved into gas. If it is assumed that God has reduced Himself to the universe, i. e. if it is assumed that God has been entirely transformed into the universe, He will cease to exist as God during the life of the universe. God will vanish for the time being and the universe alone will remain. This is impossible.

Again a person having knowledge and power can only dissolve water into H_2O . God has already been reduced to the universe. Who will then dissolve it to God again? The world is unconscious and inert. When God has been reduced to it, He is also unconscious. He cannot, therefore, attain His Godness by dissolving the universe. We must, therefore, come to the conclusion that it is true that the First Cause has been transformed into the universe, but it has not been affected in the least thereby.

A question may be raised as to why we should admit the first cause at all. In reply, we request the reader to refer to what we said in Chapter II as to the theory of cause and effect. We see that every work has some cause and series of causes, therefore, exist behind it. If we pursue the point in this way, we must arrive at the First Cause. Otherwise, there will be infinite regress. That is illogical. Therefore the last cause must be the First Cause and God is the First Cause.

It has already been seen that there are contradictory attributes in God as well in the universe including living beings. It will be seen afterwards that perfect God Himself has appeared as most imperfect living beings without being affected in any way. He is as He was before the creation of living beings. On the other hand, souls, though in essence God Himself, appear as His small fractions owing to the cover of Doṣas and Pāṣas (evil propensities) born out of the contact of the soul with a body. Take another instance. God is everywhere present in the universe in His own infinite light. But we cannot feel Him not only by our organs of Knowledge, but He cannot also be comprehended even by mind. He is Eternal Light, but to us He is hidden. We can, therefore, reasonably infer that there are contradictory powers—immutability and transformation (निम्बिकारत्वं एवं परिणाम) in God's Abyakta:

Swarūpa It is for this reason also that God has selected this Swarūpa of His to serve the purpose of His creation. More about it in reply to the next Question.

Now, to the authority of the Upaniṣads and the Gītā. From the Mantras 5/11 of the Kaṭha Upaniṣad and 9/4 of the Gītā it will be seen that God is detached (अलग) from the universe. The latter rests on the former, but He does not rest on it. As lotus leaf is not affected by water on it, so Abhyakta and therefore God have not been affected in any way for the presence of the universe in them. The universe is distinct from God in the sense that He is detached from it and therefore He has not been in the least affected by it. It has already been said that God and Abhyakta are infinitely subtle. The extreme subtlety is one of the main causes of this detachment in spite of the fact of the Abhyakta's transformation into the universe. In this connection, a reference is invited to what has already been said about the detachment (निलिप्ता) of God when discussing the Absolutism of God in Chapter II.

We have seen before that the Kaṭha and the Śvetāśvatara Upaniṣads clearly say that God's Own Swarūpa has been transformed into the universe [एकं रूपं (एकं बीजं) बहुधा यः करोति ।]. The Upaniṣads in question thus declare in unequivocal terms that there is transformation of one of His Swarūpas. On the other hand, the Upaniṣads as a rule call Brahma as Nirvikāra (unchangeable). "God is immutable" means that each of His infinite Swarūpas is also immutable. The Abhyakta Swarūpa of His is, therefore, also immutable. We can thus see that according to the Upaniṣads, the Abhyakta Swarūpa has been transformed no doubt, but it has not been affected in the least for that process. How these contradictory things were made possible has been stated before.

From the Śaṅkara Bhāṣya (Interpretation by Āchhāryya Śaṅkara) on the Sūtra 2/1/6 of the Vedānta philosophy (दृश्यते तु) it will appear that he talked about प्रकृति विकृति relation between God and the material universe i. e. God is the material cause and the universe is a transformed object that came out of God. It will thus appear that even Śaṅkara says that God has been transformed into the universe. It is well known that Śaṅkara is

emphatic about the immutability (निर्विकारत्व) of God and he propounded the theory of Māyā with the sole object of keeping God as immutable (निर्विकार). It will thus be seen that even according to Śaṅkara the Abaktya Swarūpa of God has been transformed into the universe, but at the same time, it remains as it was i. e. it is perfectly unaffected, inspite of the fact of the creation of the universe out of it. It has already been proved that the Abyakta Swarūpa of God and not He Himself has been transformed into the universe.

From the Sūtra 1/4/26 of the Vedānta philosophy (आत्मकृतेः परिणामात्) it will appear that God Himself created the universe from Himself. This sūtra is based on paras 2/6-7 of the Taittirīya Upaniṣad. These mantras also declare that the universe was created by God Himself from Himself, i. e. He is both the material and efficient causes of the universe. The word परिणाम (transformation) has been used in the aforesaid sūtra. We can thus infer that both the Vedānta philosophy and the Taittirīya Upaniṣad are of the opinion that the Abyakta Swarūpa of God has been transformed into the universe by the Will-Power of God Himself. As already stated, God is eternally immutable according to the Upaniṣads. The Abyakta Swarūpa has, therefore, the opposite attributes of immutability and transformation. In this connection a reference is invited to the previous discussion about the impossibility of the transformation of the Entire God into the universe. We have already seen that the Abyakta of the philosophy of Plato and Kant have not been affected.

We can, therefore, come to the conclusion that the Upaniṣads, the Gītā and the Vedānta philosophy fully support our point that the Abyakta Swarūpa of God has been transformed into the universe and that it has not been affected in any way by that transformation. God is, therefore, unaffected. We have also seen that the Abyaktas of the philosophy of Plato and Kant have not also been affected.

We have so long depended upon reasoning and authority. But what does our innate knowledge (सहज ज्ञान) say? It will certainly and clearly say that All-Mighty and All-Knowing God by His All-Powerful Will and perfect knowledge

can transform His Abyakta Swarūpa into the universe without affecting it in any way and thus Himself remaining unaffected as ever.

The reader will judge whether what has been said before has sufficiently established the fact that the Abyakta Swarūpa of God has been transformed into the universe but it has not been affected thereby in the least degree.

Question XV— How has God Who is eternally one, Indivisible, Perfect and Immutable, appeared as innumerable little beings ?

Answer :— One can be many in two ways. A thing may be divided into many parts just as a tree can be cut to pieces. God is One, Indivisible and Infinitely subtle. He cannot, therefore, be cut to pieces. One can also appear as many just as the ocean appears as innumerable waves with the help of wind though there is no change therein except in form. God has similarly appeared as many living beings with the help of His Will-Power. It will be seen afterwards that He has not suffered any change whatsoever in the process of His appearance as small beings

Love can unite many into one. This we always see in this world. Similarly it can make one into many. This has already been explained before. We can trace opposite qualities in everything. This has also been shown before. The Will of God arising out of His infinite love is at the root of the creation which is a Līlā of love. He has appeared as many who are practically as good as His infinitesimally small fractions. He will gradually unfold Himself in every one of them and finally merge them all entirely in Him.

We have seen how God has created this material universe by His Will-Power from out of His Abyakta Swarūpa. By His same Will-Power He has also created the innumerable bodies of innumerable kinds of living beings from out of the universe. They have been created in a manner which will best serve the purpose of creation. We have already said something about the purpose of creation. It is to test the powers of the infinite attributes of God to reach the goal overcoming the obstacles placed in the way of every one of

them. Wherever there is a case of testing, there must be some sort of obstacles in the way of one who is tested. The universe including the bodies of living beings has, therefore, been created in the shape of obstacles in the path of these beings. They are obstructing the unfoldment of infinite attributes of God lying latent in every embodied soul. Jiva (Living being) means soul plus body. The soul bereft of body can, therefore, remain in his own Swarūpa (essence) Perfectly disembodied soul* and God are one and the same. It is being shown afterwards that an embodied soul is in essence God Himself. It has already been stated that every object has opposite qualities. The universe and bodies are meant for placing obstacles in our way, but they can also help us in removing them (obstacles)

कण्टकेनाविद्धकण्टकम् ।

(A thorn driven into a body can be removed by a thorn).

We have already seen that the inanimate matter has been created out of the unconscious Ahyakta Swarūpa of God. It can also be proved that the body which has more form than formlessness, can produce more obstruction than the one which has less form and more formlessness. The less the form in a body, the less will be the obstruction. There is mention of three kinds of bodies in the Hindu Śāstras as already stated.

The more the man acquires spiritual progress in this life, the more subtle will be his body in the next world. It can also be scientifically proved that coarser matter can produce more obstruction than subtler one. We can, therefore, understand that the form (साकारत्व) and unconsciousness (अवैतन्य) of a body create deep darkness in our heart and that acts as a cover to the soul. There are innumerable kinds of bodies, but they can be classified under the following heads.

स्थूलतम, स्थूलतर, स्थूल ; सूक्ष्म, सूक्ष्मतर, सूक्ष्मतम ; कारण, कारणतर, कारणतम ।

(Coarsest, Coarser, Coarse ; Subtle, Subtler, Subtlest ; Causal, More Causal, Most Causal)

*Disembodied soul means soul who is bereft of physical, astral and causal bodies. In ordinary usage disembodied soul means the one after death of his physical body.

It was necessary for God to appear as His small fractions with the help of bodies. He could not have otherwise been able to fulfil the purpose of His creation. He has infinite attributes and powers in Him, i. e. He is perfect in all respects. No practical test is possible in the case of the Perfect Being. He has, therefore, appeared as small imperfect beings under the cover of different kinds of bodies. Our bodies are the indirect products of the *Abyakta Swarūpa* of God. They are, therefore, extremely transformed objects. It is impossible to ascertain the stage of transformation our bodies have reached. A transformed object differs greatly from the original. The more the transformation, the more the difference between the original and the product. The latter is always seen to create obstruction against the former. To cite an example : Water is produced from *Tejas*. The Sun which is full of *Tejas*, transforms ocean-water (the product of *Tejas*) into vapour which is then condensed into cloud. This cloud produces a partial screen between the Sun and the Earth. The darkness created by cloud becomes so deep at times that we do not feel the existence of the sun at all.

Another instance. Liquid comes of *Tejas* and solid matter from liquid. Fire reduces the pieces of wood to ashes and becomes itself covered by them i. e. by its own indirect product. It (product) is sometimes seen to exercise much more influence upon its producer. Water is produced from *Tejas*, but that water can even extinguish fire. It is thus seen that a product either direct or indirect can act upon its original, "Like alone can act upon like". It is a scientific truth. It is the same in the spiritual world also. The fundamental law is one and not many. "One God, One Law, One universe". We can thus understand that in order to fulfil the purpose of His creation, God has transformed His *Abyakta Swarūpa* into the universe and created innumerable bodies out of it and then voluntarily and without any the least obligation from any side, made Himself appear as small beings under the cover of those bodies, just as a spider brings forth net from within itself and becomes itself imprisoned within it. Bodies are the indirect products of the *Abyakta Swarūpa* of God and therefore of God Himself. They have, therefore,

the attributes and powers of the soul* are reflected, as it were, on the brain which is predominantly Sattika (brain is composed mainly of matter in which Sattva kind of matter preponderates**) and the effect is the mind. It is the field for work of the soul. The attributes and powers of the soul are, therefore, expressed through the medium of the mind and body. The body is a transformed object. They (attributes and powers of the soul) cannot, therefore, be expressed exactly as they are. Bodies are of three kinds. Sattva is predominant in some kinds of bodies, Rajas in some others and Tamas in the rest. In this connection, a reference is invited to the example of glasses of various colours through which the sun's rays enter into a room. They (the sun's rays) are always white (शुद्ध), but they assume different colours according to those of glasses. Similar is the case here. The attributes and powers of the soul are eternally pure, but their expression is vitiated according to the nature of bodies as stated before. In this connection a reference is invited to the example cited by Paramarṣi Gurunāth.

“येमन स्त्रीलोकेरा प्रसवान्ते दुर्बल ओ विकृतदेह हय, तद्रूप आत्मा हइते पांचभौतिक पदार्थ योगे मनेर उत्पत्ति हइले आत्मा बिकृन् भावापन्न हइया पड़े । तखन ताँहार ज्ञान ओ गुण भस्माच्छादित बहिर न्याय पूर्ववत् कार्य साधने समर्थ थाके ना । एइ बिकृत भावकेइ माया ओ मोह बले ।”

i. e. As women become weak and changed after child birth, so the soul becomes changed, as it were, when the mind is born owing to the contact of the body with God. The knowledge and other attributes of the soul cannot act as powerfully as before and remain like fire under the cover of ashes. This transformation (विकृत भाव) is called *Māyā* and *Moha* (want of knowledge as well as infatuation) i. e. the effect of the birth of *Antahkaraṇa* (Mind) is darkness all around.

* It will be shown hereafter that the soul of living beings is in essence the same as God.

** It is to be remembered that the amount of Sattva is not the same in every brain.

According to Māyāvād, Jīvātmā (embodied soul) is Kūtastha Brahma under the cover of Avidyā (ignorance)*. When we can remove this cover of Avidyā, we can attain our own Swarūpa (Nature). This is salvation (मोक्ष). This Avidyā, Māyā or Moha is born of the body as shown before. When it is produced by the contact of the soul with a body, it does not come from somewhere else to cover the soul. We have seen that there were God and body and nothing else. The mind is born out of their contact. As soon as the mind is born, the soul (God is called soul as soon as the mind is born) is bound hand and foot, as it were, by Doṣas and Pāśas (evil propensities) as it (soul) cannot fully express itself through the medium of bodies. The more the body has Tamas, the more the expression will be defective. The bodies of ordinary people are full of Rajas of the lower order and Tamas. There is a little Sattva in them. Jīva = Soul + Body. Therefore Jīva - Soul = Body. If we abstract soul from a Jīva (Living being), body only will remain and nothing else. Evil propensities cannot be born out of the soul which is God in essence and therefore eternally and perfectly pure. Body is, therefore, the cause of the origin of Doṣas and Pāśas we see in living beings. In this connection, we should remember what has just been said about the origin of the evil propensities.

It has been shown before that bodies have form (साकारत्व) and unconsciousness (अचैतन्य). They are also transformed objects and have got opposing forces in them. It is not, therefore, strange that Avidyā (Ignorance) and all that it means have been produced from bodies. The saying goes :—

“पाँच भूतेर फाँदे ब्रह्म पड़ि काँदे।”

i. e. God is crying having fallen into the trap of five elements,

i. e. His smallness and wants of various kinds are entirely due to the body which is made of five elements. Body has been aptly described as a trap which God Himself has created for

* Avidyā according to Māyāvād is also Māyā with Tamas preponderating.

appearance as a small being for the performance of His Līlā of love. It is, therefore, apparent that bodies are at the root of all obstructions and not Avidyā, Māyā or anything else.

This Tattva (Truth) has been fully explained in the Mundaka Upaniṣad vide Mantra 3/1/1-3 thereof. God and the embodied soul are described there as Sakhās i. e. friends who are identical with each other in deep love. On the other hand, the embodied soul is said to have been fully absorbed in the body which has been compared with a tree i. e. He is covered with Doṣas and Pāśas (evil propensities due to His encasement in a body and is said to be sorry for His powerlessness.

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।

The Śvetāśwataṛa Upaniṣad has also quoted—the first two Mantras (4/6-7). The Kāṭha Upaniṣad in its mantras (3/3 11) substantially supports the above truth. We can thus come to the conclusion by reasoning as well as on the authority of the Śruti that Doṣas and Pāśas (evil propensities) are created owing to the contact of the soul with a body and they act as cover to the soul. The piece of stone has no evil propensities, while God is absolutely free from them. We can, therefore, understand that the body which has been very skillfully constructed to serve the purpose of creation by All-Knowing God, produces necessary covers to obstruct the perfect expression of His attributes and powers through it. In this connection, the reader will please refer to what has already been said about the power of resistance of the bodies themselves.

By the expression “contact of the soul with a body” it should not be meant that the soul comes from somewhere else and becomes united with a body. What happens has already been explained, i. e., the activities of the embodied soul begin as soon as the construction of the heart in a body is complete. This is due to the presence there of All-pervading God. In this connection, a reference is invited to Mantra 2/5/18 of the Vṛhad Āraṇyak Upaniṣad. God is said to have created the body first and then entered into it, i. e. the creation of the body comes first and the entrance into it by God afterwards. Here also the word (“प्रवेश”) (Entrance) should not be taken

in a literal sense. What has already been said about the union of soul and body applies here also equally well. It is not necessary for All-pervading God to enter into any place. He is present everywhere at all times

A question may now be raised as to how God can appear as a small fraction of His under the cover of Doṣas and Pāśas generated by bodies. What has already been written can answer this question. It may further be said that we have already seen that the sun cannot fully exercise its influence in certain places owing to the creation of cloud which acts as a screen between the sun and a certain portion of the Earth. The sun remains the same always but its heat and light become weak in that particular place. There is no darkness and consequent weakness of heat and light in other places. The sun shines there as before. It, therefore, appears to be weak where the sky is clouded. Similarly Doṣas and Pāśas which are created by the body for its contact with the soul, produce darkness round the soul and manifest God as His small fraction. This fractional manifestation is in respect of that body alone, but God is the same as before, i. e. He is as perfect as ever. It is only in that body that He appears as small, while He is Perfect like the sun. No change occurs in Him. This fractional appearance of God in a body is called Jīvātmā or embodied soul. He is the soul with bodily organs and mind (इन्द्रियमनोयुक्त आत्मा) of the Kaṭha Upaniṣad. God has thus been able to appear as small in a body and at the same time to remain as perfect as ever. It has already been shown how a body can produce cover to the soul.

There are some persons who think that God cannot appear as small owing to the influence of a body. If we go deep into this sort of thinking, we can find that they consider the material body as an insignificant thing quite outside of God. We have seen that :—

(1) Body has been created indirectly from out of the Abyakta Swarūpa and therefore from God. It is not, therefore, something outside God, but it is completely within Him. In this connection, the attention of the reader is specially invited to the discussion on Plato's Abyakta. It has been clearly

shown therein that we do not consider our Abyakta as a self-existent Reality separate from God, but on the contrary, it is a Swarūpa of God Himself.

(2) Bodies have form and unconsciousness. They have inherited them from the Abyakta Swarūpa of God. That the soul can live, as it were, in bodies is due to the fact that they have come from the Abyakta Swarūpa and therefore from God. We have seen that form and unconsciousness of bodies are at the root of everything undesirable. This opposing power of bodies has also been inherited from the Abyakta Swarūpa and it has been aggravated in the physical bodies, i. e. bodies of this Earth, owing to its extreme transformation from that Swarūpa.

(3) Body is a transformed object. The material bodies of the living beings of this Earth are very much different from the Abyakta Swarūpa owing to their extreme transformation. It has been shown that a product can obstruct its original. It has also been shown that the Abyakta Swarūpa can oppose many attributes of God. Body has indirectly inherited this power from the Abyakta. As already stated, this power of resistance has been aggravated by the extreme transformation of that attribute.

(4) There is nothing in this world which has been created for no purpose and therefore unnecessarily. God has not, therefore, created our bodies for nothing. On the contrary, they have been made with the sole object of serving the purpose of His creation. God is All-Knowledge. He has, therefore, created them in such a skilful manner that they can obstruct the expression of the soul in various ways as that is necessary for the fulfilment of the purpose of creation.

(5) The purpose of creation is to test the powers of God's infinite attributes as to how they can overcome the obstacles placed in their way. Wherever there is a question of test, there must necessarily be some difficulties in the shape of obstacles. Our bodies have, therefore, been created as our main obstacles. To see how God's attributes can practically overcome the obstacles created by bodies as well as by the

material universe and then reach the goal is the Līlā of love now being performed by God Himself.

(6) "Like alone can act upon like". Bodies created indirectly from God can, therefore, act upon Him also specially when they are made with the sole object of serving the purpose of His creation. All this is due to the Will of God to serve the purpose of His creation.

(7) The more the product is transformed, the more it can obstruct the original. The amount of resistance is, therefore, the greatest in the coarsest body (स्थूलतम देह) and least in the subtlest body (कारणतम देह).

We can thus see that bodies are not ignorable things. They can exercise some sort of influence though superficial even over God Himself and make Him appear as small. It should be noted here that Doṣas and Pāśās (evil propensities) cannot really affect Him in the least. They have been able to make Him appear as small and that is all that is necessary for the purpose of creation. We see in this world that the garb necessary for making one appear as other than himself is always superficial. Similarly the cover produced by the body is extremely superficial so far as God is concerned. As the sun can remain unaffected in the presence of cloud, God can similarly remain unaffected in spite of the fact that Doṣas and Pāśās create darkness in the heart. They cannot really affect Him in any way. However, whatever little influence bodies can exercise is mainly due to two causes as already stated viz. inheritance by body of the power of resistance from the Abyakta Swarūpa of God and aggravation of that resistance due to the extreme transformation of that attribute into our coarsest (स्थूलतम) bodies. We should always remember that all this is done by God Himself to serve the purpose of His Līlā of love. The power of the body is also that of God Himself. In fact, the body minus the Abyakta Swarūpa of God is nothing.

God is eternally perfect in infinite ways. He is not confined in space and time. We live amidst matter and have become highly prejudiced and we always try to understand God in the terms of matter. But He is above space and time in spite of the fact that they are in Him.

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ।

(Gītā 9/4)

Translation :—

(All things rest on me, but I do not rest on them.) (9/4)

God is one and indivisible. There can be no question of space and time so far as He is concerned. He is not divided by space and time owing to His eternal condition of indivisibility. He is Perfect even in an atom as well as in infinity.

“अणोरणीयान् महतो महीयान्”

(Śwetāśwatara Upaniṣad — 3/2)

(He is smaller than an atom and greater than the greatest). (3/2)

He is eternally one, indivisible and above space and time. He has no centre or He has His centre everywhere. He is eternally infinite and without any circumference. We can thus see that one who is in the heart is also eternally perfect. But to serve the purpose of creation, He has voluntarily appeared as small in the bodies of His own creation without any obligation from any side. This embodied soul (इन्द्रियमनोयुक्त आत्मा) is, therefore, super-soul in reality. Soul plus body is the Jīva (living being). God has created living beings in this way.

From what has been stated above, it is perhaps established that God has voluntarily and without any compulsion created the universe from out of His Atyakta Swarūpa by His All-Powerful Will and appeared as small and imperfect living beings with the help of the products of that universe. He is All-Knowledge and All-Love. His knowledge and love have played and are playing the most important part in this Līlā. Good and nothing but good is coming out of Him. As regards the living beings it may be said that for all practical purposes the embodied souls are His infinitesimally small fractions, but in essence both are perfectly one and the same. God has not been and cannot be divided into innumerable living beings. How He can appear in this manner has already been stated. What has been said above is the भेदाभेद तत्त्व (Difference in identity) of the philosophy of Satya Dharma.

The best example of this Tattva is the Ghatakāśa and Mahākāśa (Ether in an earthen pot and almost infinite ether). Ether is always present everywhere in the universe, but the Ghatakāśa is produced with the creation of the earthen pot. But when it is broken into pieces, the Ghatakāśa ends or is merged in Mahākāśa. Similarly Jīva is created with the construction of a body and ends with its final dissolution. The soul is then merged in God.

Another instance : Let us think about this Earth and the countries situated therein. Before the advent of men here the Earth was not divided into countries. She was so divided gradually as she was being populated. Every country has a boundary which is changeable. The Earth herself does not, however, suffer any change by this sort of boundaries of countries. In fact, just before the dissolution of this planet, when men will cease to live here, she will continue to be as she is, but she will not be demarcated into different countries as now. It will thus be seen that the Earth was, is and will be one and indivisible although for the time being, she is divided into many countries. Similarly God is One and Indivisible, but He appears as many living beings with the help of bodies, which may be considered as mere temporary boundary lines. The body of every living being will undergo many changes, but those changes will not affect Him in any way. When the dissolution of the universe will be complete, there will be no living being, but God will remain as He is now. As the Earth has been divided into many countries by her own products, viz., oceans, rivers, lakes, mountains etc., but in reality she has remained one and indivisible, God has also similarly appeared as many living beings with the help of the products of a Swarūpa of His, but at the same time He has remained One and Indivisible.

God's appearance as imperfect beings with the help of the bodies of His own creation is Jīvātmas (embodied souls). They are like so many small waves in the ocean caused by wind. The power of individual wave is very small in comparison with that of the entire ocean. Similarly the powers of the embodied soul are practically very small when compared

with those of God. We should remember that analogy in respect of God is never complete.

The reader will now judge whether we have been able to properly describe the process of the creation of living beings owing to the encasement of the soul within a body.

Question XVI. How can the existence of Byom be proved ?

Answer :— There is much similarity between Byom and ether of the modern science. Let us see what the famous scientists Sir James Jeans, Sir Arthur Eddington and Sir Oliver Lodge say about ether :—

"Sir Aurther Eddington truly says that about half the leading physicists assert that ether exists and the other half deny its existence, but continues - both parties mean exactly the same thing and are divided only by words. Sir Oliver Lodge who has been the staunchest supporter of the objective existence of ether in recent years writes :—

' The ether in its various forms of energy dominates modern physics, though many prefer to avoid the term ether because of its nineteenth century association and use the term space. The term used does not much matter.' "

(The Mysterious Universe — Page 104).

Let us now see whether by laboratory experiment we can infer the existence of Byom. It cannot be seen with our eyes. Sound is the special quality (विशेष गुण) of Byom. We can feel its existence by our organ of knowledge called ear. When an electric spark is put in a test-tube containing two parts of hydrogen and one part of oxygen, chemical action begins. First of all there will be a sound. The above gases will then be seen as so much fiery substance. Water then comes out of that substance. If water thus produced is collected and sufficiently cooled, it will be converted into ice, i. e. solid matter or Kṣiti. From this it may be inferred that the five elements are gradually produced. The existence of Byom can also be reasonably inferred from the sound first produced.

It has already been stated that tangibility, colour, taste and smell are the special qualities respectively of Marut, Tejas, Ap and Kṣiti. We have got five organs of knowledge, viz. Ear, Skin, Eyes, Tongue and Nose. Nose can smell, tongue can taste, eyes can see, skin can feel touches and ear can hear sound. Sound must, therefore, be the special quality of another element and that is Byom.

We have got five organs of knowledge. There must, therefore, be five kinds of objects or elements the knowledge of which is to be acquired by them. We clearly see that four organs of knowledge viz. Skin, Eye Tongue and Nose are meant only for acquiring the knowledge respectively of Marut, Tejas, Ap and Kṣiti. The remaining organ viz ear must, therefore, be meant for some other element. That element must be Byom. Ear hears sound and that must be the special quality of Byom. Had air been the producer and carrier of sound, there would have been no necessity for a fifth organ of knowledge viz. ear. But we find ear in every body. It cannot be said that an unnecessary organ of knowledge has been created. There is not a bit of unnecessary thing in this world. Further, the skin is the organ for feeling air, but it cannot hear sound. Had sound been produced and carried by air, the skin should have the additional power of hearing sound also as skin is the organ of knowledge in respect of air. Each of the five organs of knowledge is meant to know one and one element alone. No organ can acquire the knowledge of two or more elements. Eyes cannot smell. Similarly nose cannot see and so on. There must, therefore, be a fifth element the knowledge of which is acquired by ear and that is Byom.

We see colour (रङ्ग) by our eyes. The special quality of Tejas is colour. We can thus see that our eyes are made predominantly by Tejas. The reader will please remember that "Like alone can act upon like." Had eyes been not constructed mainly by Tejas, they would not have been able to see colour. Similarly we smell by our nose. It is, therefore, predominantly made by Kṣiti. It can be similarly shown that our tongue and skin are predominantly made by Ap and Marut respectively. The remaining organ viz ear must, therefore,

be predominantly made by some other element and that is Byom, the special quality of which is sound as already shown.

A question may be raised that we find that there are sound, tangibility, colour, taste and smell also in Marut, Tejas, Ap, and Kṣiti. Whence have they come? According to the Hindu theory of creation, Byom was first created with sound as its special quality. From Byom came Marut with its special quality of tangibility and inherited quality of sound. Similarly Tejas came from Marut with its special quality of colour (रूप) and inherited qualities of sound and tangibility. From Tejas came Ap with its special quality of taste (रस) and inherited qualities of sound, tangibility and colour. At last came Kṣiti from Ap with its special quality of smell and inherited qualities of sound, tangibility, colour and taste. After the five elements were created, they were mixed together. At present, there is a mixture of five elements everywhere and pure elements are nowhere to be found. We, therefore, find all qualities in all elements. But it should be noted that smell is predominant in Kṣiti, taste (रस) in Ap, colour (रूप) in Tejas, tangibility in Marut and sound in Byom.

We see that Tejas cannot remain independently of other objects. Fire requires some burning material to keep it going. Electricity also requires something as its support. If vacuum is produced in a vessel, electric spark is sometimes seen there. It can, therefore, be reasonably inferred that there is something there which supports electricity. That thing is Byom. Because there is nothing and there cannot be any other thing there. Byom is all-pervading material. It is, therefore, always there.

Let us now suggest an experiment which, if successfully, carried out, will, it is hoped, prove the existence of Byom beyond doubt. At present, the following experiment is made in a laboratory to prove that air is producer and carrier of sound. A glass vessel hermetically closed is filled with an electric bell and vacuum is produced by pumping out air within it. So long as air is not completely drawn out, the bell will continue to ring, but as soon as the vacuum is complete, the bell will move no doubt, but there will be no sound. It is, therefore, inferred

that air is the producer and carrier of sound. This inference is apparently correct. It is shown below how it is not really true.

A person standing in one of the five elements cannot hear a sound raised in another element. Suppose A and B are entirely within water but at a distance from each other. Let C stand very near A but on land. If A makes sound, C will not hear, but B though at a greater distance than C but in the same element with A will hear that sound. Why? Because A and B are in the same element and A and C are in different ones. Similarly the sound produced in the vacuum by the electric bell cannot be heard by outsiders who are in air.

Now, let us suggest another experiment. Let a small cabin of glass be made with a provision for the seat of a man. Let it be fitted with an electric bell and air within pumped out. A man should be in the cabin to find whether he hears the sound so long as the bell moves. Outsiders will see the bell moving but will not hear any sound as soon as the vacuum is complete. The insider should then see whether he hears the sound of the bell. If he does, we can reasonably infer that the sound is produced and carried by Byom. Particular care should be taken to select the man who will be within the cabin. He should be able to remain there for some time without air after that in the cabin is fully pumped out. It is difficult to find out such a man. Only Yogis who can keep their breath under control for some time, can do this. Another precaution is that the man should stop breathing after exhaling (रचकान्ते कुम्भककरो). This is necessary to ensure irreducible minimum amount of air in the cabin. This sort of man is available in India.

Not only in the Upaniṣads but also in the Bible, Byom is said to be first thing created. The gospel according to St. John says that word (sound and therefore Byom) was in the beginning of creation. This word is now interpreted as Logos, but really it is Byom, the first created thing

From what has been said above, it may be reasonably inferred that Byom was the first created element in the universe.

Question XVII : How were the spheres (Maṇḍals) in the universe created ?

Answer :—It has already been stated that five elements viz. Byom, Marut, Tejas, Ap and Kṣiti were gradually created and they were then mixed. After this process was completed, the creation of spheres began with those mixed materials. At the very beginning, two spheres called Sura and Asura were created. Attraction is predominant in the Sura Maṇḍal and repulsion in the Asura Maṇḍal. The suns we see and infer came out of the Sura Maṇḍal and comets we see and infer came out of the Asura Maṇḍal. Other spheres gradually came out from the different suns after their (suns') creation. The entire universe has been divided into seven Lokas called Bhūh, Bhuvā, Svar, Jana, Mahāh, Tapas and Saryām. The number of spheres in different Lokas have been noted in page 167. In this connection a reference is invited to what Sir James Jeans said in his book entitled the *Mysterious Universe*. According to him there are as many stars in the universe as there are grains of sand in all the sea-shores of this Earth. In other words, there are innumerable spheres in the universe. What has been said before, therefore, agrees with the estimate of Sir James Jeans.

We have seen what the purpose of creation is. It was, therefore necessary to create the universe and then bodies of living beings in order to place obstacles in their way. With this end in view God created the two Maṇḍals referred to above. We know that this Earth and other planets came out from the sun and that sun from another sun. If we pursue in this way, we shall find that in the beginning, a very very big Maṇḍal called Sura Maṇḍal was created from which different suns came out directly and indirectly. The same is the case with the Asura Maṇḍal and various comets came out of it directly and indirectly.

Question XVIII :— How did life on the Earth begin ?

Answer :— We have seen that there is a purpose for the creation and what that purpose is. It cannot be fulfilled without the creation of living beings. The creation of five elements, their mixture and the formation of spheres out of these elements have all been done by the Will of God towards

the fulfilment of His purpose. This has not at all been possible either by chance, atoms or even by the mere physical and chemical combination of elements without the All-Powerful Will of All-Loving and All-Knowing God behind them. All these have been done by Him for the creation of living beings through whom the purpose will have to be fulfilled. What has been said before will clearly show that God's Will is the main thing and He utilised His Abyakta Swarūpa as the material for the performance of His Līlā of Love. It is also to be remembered that His Will is All-Powerful and it is not strange that He created by that Will of His the bodies of living beings out of the materials of this Earth.

The modern science says that in ages long gone by a lump of hot gaseous matter was thrown out of the sun. That is the foundation of this Earth. That matter was reduced to water and water to land. But it took much time for the Earth to be cooled down. There is still heat within the Earth. When water and soil became sufficiently cool, living beings began to appear on this Earth. Vegetables (उद्भिद्) were the first to come, then the lower-class beings and ultimately men came to this Earth.

The modern science says that protoplasm is the origin of the bodies of living beings. Scientists cannot, however, produce protoplasm and living beings from that thing. There are men who opine that the seed of the bodies of living beings dropped on the Earth from some other sphere. This is not possible. Even if this suggestion is accepted, the question will arise as to whence the living beings of that sphere came. It must be said that it came there from some other sphere. In this way the argument will go on. There must be an end to such spheres and it cannot be said how the living beings came to the last sphere. There are many theories for the first creation of living beings. But our solution of this difficult problem is simple and at the same time reasonable. Let us investigate how a man's body is formed. शुक्र and शोणित (sperma genitale and blood) come out of the bodies of man and woman and they are mixed in the womb of the latter. A man's body begins to form from that mixed substance. It is the mother's

body which maintains the seed which gradually grows into a full-fledged body within a period of nine months and ten days. What happened to the first batch of men and women in this Earth was exactly the same. God by His Will brought the soil containing five elements to such a condition that it could produce the mixed thing which forms the nucleus* of a man's body. The Earth herself played the part of a mother and produced the man's body. We need not be surprised at this initial process. The fundamental principle is the same. What do we see in the material world? The modern science says that all the innumerable varieties of material objects have been produced by the different combinations of electrons, protons etc. We see wood converted into coal which is again converted into diamond. We hear that mercury can be converted into gold by removing one or two protons from the former. In the beginning there were five simple elements, but we now see innumerable varieties of material objects. How have they (elements) been converted into those material things? It must be said that the Will of God has worked all these miracles. When all these things could be made by the Will of God from simple elements and not by chance or otherwise, it is not strange that He created the bodies of the first batch of men and women from out of the materials of this Earth producing necessary condition therein.

Let us come nearer home. The foundation of the Earth is a lump of hot gaseous matter. Who converted that thing into this beautiful planet containing innumerable articles of comfort and convenience? We have seen that God is the only maker of the universe. If He could do all these things by His Will-Power, it is not understood why He could not convert the soil into a man's body. We have seen that there is a purpose for the creation. It has not been made aimlessly. Every thing in this universe from Byom to Kṣiti has been made with that end in view. That purpose cannot be fulfilled without living beings. It must, therefore, be understood that the Earth was created in such a manner that she could produce man's body in course of time.

* It may be called protoplasm, if one likes.

The bodies of living beings from vegetables upwards were first created gradually in the above manner as soon as the Earth became fit to produce and maintain them. By this it should not be meant that all kinds of living beings were created in the above manner. There were cross-breedings in the vegetable as well as in the animal world. We do not accept Darwin's theory that there is an automatic ascent of living beings from protoplasm up to man. There cannot be any chance variation. There is a purpose lying behind the creation and everything is being done by the Will of God towards its fulfilment. We do not also say that God used a magical wand to produce all these things at the moment He willed the creation. There is not a shadow of doubt that He willed the creation in its entirety, but it requires a good deal of time and gradual process to bring the universe into its present condition. Nothing has been done in hot haste. There is a saying that God's machine grinds very slowly. It is for this reason that none can ascertain the beginning of the creation which has been considered as beginningless by some philosophers. In fact, Parārdhas of Parārdhas of years were required to bring the universe to its present condition from the moment of its first beginning. We have already said how God Himself has appeared as living beings. They are not mere material objects of flesh and blood. Lowest class of living beings first came to this Earth and they gradually rose to be men by the process of re-births. More on this point hereafter. Neither chance variation nor struggle for existence could evolve men from protoplasm. It could not originate species. Scientists point out some similarities between men and lower animals. This is not strange. The fundamental principles for the construction of the bodies of living beings is the same and there was a gradual improvement in the construction of bodies till they reached the highest stage of this world, i. e. that of men. The gradual process is the order of the universe. There are three stages in the construction of bodies viz. Fundamental Stage, Skeleton Stage and Material (स्थूल) Stage. It must also be remembered that there is unity in diversity. This law prevails everywhere in the universe whether in the physical world or in that of living beings. If, as stated before, a lump of hot gaseous

matter can be converted into this Earth, living bodies could also be created by the gradual process out of the materials of this Earth by the same Will-Power of God for the fulfilment of the purpose of His creation. We have seen that the living bodies play the most important part in His Līlā of Love. The universe without living beings is of no use to His Līlā. That God is the Creator of universe and everything is being done by His Will-Power and not otherwise and that there is a purpose behind the creation, have all been clearly proved before. It cannot, therefore, be said that matter itself automatically created the material universe and living beings without the will and wise guidance of God. In fact, the materialistic theory of creation does not stand a moment's scrutiny.

A question may now arise as to why the original process of creation of the bodies of living beings does not operate now. The main answer to this question is that there is no necessity for the same. It is an admitted fact that things do not exist when they are no longer necessary. There were in the beginning of the creation of this Earth many kinds of animals which have now become extinct. The processes of creation are not one and the same for all but many. There are at present four kinds of living beings viz. (जरायुज, अण्डज, स्वेदज and उद्भिज १). A tree can be produced both from a seed and a branch of another tree. If we think over the production of a tree from a branch of another tree, we will find that there is no seed there of a tree for the production of another tree but a branch only. When it is placed in contact with Earth, it produces another tree. It may be taken as a conclusive proof that the Earth has sufficient materials for producing the bodies of living beings and God's Will-Power worked the miracle. As already stated, the fundamental principle is the same and there are varieties in the process. It may be noted that the original process is still operating in the vegetable world in addition to the process just mentioned and new trees are coming automatically out of the Earth. There is still necessity for the production of trees etc. by the original process also. If we think that there are varieties here without disturbing the fundamental principle and things will exist so long as they are necessary and no more, we

shall find no incongruity in the present affairs of the world so far as the process of creation is concerned.

Question XIX :— What is the truth about the evolution of living beings according to the Philosophy of Satya Dharma ?

Answer :— It has already been said at page 315 that God Himself has voluntarily and without any obligation from any side got Himself imprisoned, as it were, in a body of the lowest form. That living being gradually ascends the higher stages of life by the process of rebirth till it reaches that of man. Man after death will have to assume innumerable bodies befitting the innumerable spheres in the universe as mentioned in page 167. There is a gradual process of improvement in bodies almost till eternity. We are now going to discuss the following two main points in this connection :—

(1) Whether there is soul in the bodies of all living beings other than man.

(2) Whether they can reach the stage of man by the process of rebirth.

First point :— The main sign of a living being is its Chaitanya (Consciousness). Only living beings have Chaitanya. The inanimate objects have nothing of it. This Chaitanya is an attribute of God and therefore of the embodied soul. Similarly Achaitanya (unconsciousness) is the main sign of matter. When all living beings have got Chaitanya, they must have soul also, as Chaitanya is not formed by the chemical and physical action of matter. No scientist has yet been able to demonstrate such a thing in a laboratory. Some say that there is a difference between Chaitanya of a man and that of lower beings. They think that Chaitanya of a man is an attribute of his soul, while inferior beings have no soul at all. This is not at all possible. If we say that man has soul, while other beings of this Earth have none of it, we will in an indirect way admit that Chaitanya is produced by the physical and chemical action of matter. The atheists will also say that if the Chaitanya (consciousness) of the lower beings does not belong to soul, they must be due to the physical and chemical combination of matter. They will also argue that if the consciousness of lower beings is due to that cause, that of men

must be also due to the same cause. We do not know how to meet their arguments. We see difference between man and lower beings so far as intellect is concerned. It has been scientifically established that higher the classes of beings, the better the construction of their bodies for the expression of their consciousness and intellect. We have already seen that we were given our first birth in bodies where the attributes of God were reduced in power to the irreducible minimum owing to the construction of their bodies of the most inferior kind. The purpose behind this is to see how we can rise from maximum imperfection to complete perfection. That the manner of construction of bodies is responsible for this state of affairs will be proved from the fact that both geniuses and idiots are men and as such they all have got soul. But the difference in their intellect is due to the construction of their bodies. It cannot be said that idiots have no soul. The cases of mediocres will also convince us that the difference in their intellect is due to the construction of their bodies. A blind man has soul, but he cannot express his power of vision. Why? Because his organ of vision is not fit to express the power of soul relating to the knowledge through sight. In fact, all the organs of the body and the brain itself are meant for expressing the attributes and powers of the soul within. As already stated, the soul of every living being is encased in a body which serves as a cover to the expression of its attributes and powers. The more the body is mainly constructed with Tamas (darkness) part of matter, the more it will obstruct their expression. The higher the stage of a body, the less the Tamas part. In this way, Tamas part is gradually reduced and the Sattva part of matter gradually increases. Further, the construction of bodies of all classes of living beings including men is constitutionally defective. The amount of defect is highest in the lowest forms of creations while it gradually decreases in higher beings. We have seen from the Vṛhadāraṇyaka Upaniṣad that God Himself has appeared as all living beings without any exception. The Taittirīya Upaniṣad also says so. His appearance as many did not stop at man. In fact, man came to this Earth after all other classes of living beings have been created.

Specialists in the science of Zoology will say that the living beings inferior to man have also got intelligence, love, affection etc. Let us cite some examples of the intelligence and affection of lower animals. There are instances when tigresses brought up babies. Man is food for tigers, but the affection of tigresses goes so far as to rear up those who could very easily be devoured by them. All kinds of female beasts and birds have got affection for their offsprings. Dogs are specially famous for प्रभुभक्ति (Love towards masters). They as well as pigeons play some important part during wars. Ants accumulate food for bad days for them. Swallows can construct excellent nests which cannot be easily done by men. This sort of instances can be multiplied. The difference between lower animals and men is only a matter of degrees in respect of the cover which bodies originate according to their construction. Similar is the case between man and man. The amount of cover is not the same in every man. It varies in different bodies according to their construction. There are in the nature of the lower animals some traits which are considered by some as peculiar to men. The lower the classes of living beings, the less the expression of the attributes and powers of the soul. This has already been discussed. Some persons try to consider every intelligent act of lower beings as due to instinct, but they do not care to go deep into the matter and find out the source and cause of that instinct. As already stated, the attributes and powers of the soul cannot be adequately expressed through the bodies of lower beings. The knowledge of the soul is, therefore, expressed in a feeble manner in those creatures. This sort of extremely defective expression is called instinct. From what has been said above, it will be seen that every living being has soul within his body irrespective of the class to which it belongs. Had there been no soul in those bodies, there would not have been Chaitanya, intelligence, affection and other intelligent activities in those creatures. They would have been as inanimate as material objects. But this is not the fact. Even trees and creepers have got Chaitanya and therefore soul. Indian sage Manu says that trees and creepers also have got Chaitanya.

अन्तःसंज्ञा भवन्त्येते सुखदुःखसमन्विताः ।

[They have got Chaitanya (consciousness) within. They have happiness as well as sorrow].

Late Sir Jagadish Chandra Bose demonstrated this satisfactorily and the scientific world has accepted the truth discovered by him. From what has been said above we can come to the only reasonable conclusion that every living being has soul irrespective of whether they are men or lower beings. In fact, there is no difference between man and man as also between man and lower animals in this respect. Whatever difference we see among them is entirely due to the nature of bodies with which they are clothed.

As regards the second point it may be said that the purpose of creation requires that every embodied soul should rise higher and higher and go on spiritually advanced till he reaches the goal. But this will not be possible if the lower beings are destined to remain where they are first born. An insect's life or even a beast's life can do very little towards its spiritual advancement. The only being in this Earth is man who can make some appreciable spiritual advance in life here. All the lower beings will have, therefore, to ascend gradually up to man in order to fulfil the purpose of creation in his life. There is no other course open to them. All of them are, therefore, destined to become man. If this is not admitted, the charge of partiality will have to be laid at the door of God, because He has made them suffer all their lives, and the purpose of creation will not be fulfilled in them. This is impossible. God is Absolutely impartial. On the other hand, there will be no case of partiality, if every man has first to pass through the different stages of animal life before he can expect to be a man. When animals are also living beings and have soul, they are entitled to all the rights and privileges of a living being. The purpose of creation applies to them in the same manner as to man. One God, One Law, One Universe. They will not be governed by a separate law for the fulfilment of that purpose. As already stated, man's body is not the final specimen of bodies, but we will have to wear innumerable superior kinds of bodies in the next worlds as we proceed in our spiritual advancement. It is not, therefore, strange that the embodied soul after its

Birth in the lowest stage of creation will rise by the process of rebirth to that of man for that is his destiny so far as this Earth is concerned.

What do we see in Nature? We find that there is a gradual process in everything of the creation. Nothing is created and developed all on a sudden. The same process also works in the creation and advancement of living beings. The purpose of creation is the cause for that of the universe including living beings. If that is so, the work will require incomprehensively long time to have it completed and the gradual process must be the main thing in the matter. It is, therefore, certain that to fulfil the purpose of creation, God Himself has appeared as a Jiva (living being) in the lowest form of creation to test our capacity to rise from maximum imperfection to perfection and the Jiva has to travel all the way from the lowest to the highest form of creation. There is no other alternative left to them.

We also find in Nature that some kinds of small plants (ओषधि तद्) grow and are destroyed within a brief period. But not so is the case with man. They are born after staying in mother's womb for nine months and ten days and they grow and live for many years. From this we can gather that almost infinite time and very long and laborious process for the creation and growth of all living beings are necessary for the fulfilment of the purpose of creation in their lives. The time spent in the lower stages of creation is not, therefore, unnecessary. Everything comes to fruition through the long gradual process.

The work to fulfil the purpose of creation is the greatest of all. The time, therefore, will be almost infinite and the gradual process also very, very long. It will not, therefore, be unreasonable to say that all living beings will have to pass through the lowest stages of creation. From a glance at the number of spheres in the universe, it will be found that the time spent in the lowest forms of creations is nothing in comparison with what will be spent in the higher stages of life. We need not, therefore, entertain any doubt about the lower stages of our lives. They are necessary. Nothing unnecessary has been created in this world. It will thus be seen that it is the order of creation that everything should rise from the

lowest to the highest and there cannot be any exception to this rule in the life of living beings. We can, therefore, come to the conclusion that all living beings are first born in the lowest form and gradually rise up not only to man's stage but to higher and still higher ones. In fact, the purpose of creation will have to be fulfilled in the life of each and every living being and lower animals cannot be excluded from that purpose. Every little creature has soul and as such, it has every right to fulfil the purpose of creation in its life. God is as much in that tiny body as He is in that of a person who has attained the highest spiritual eminence in life.

Some may raise objection to this conclusion on the ground that in case every man has to pass through the different stages of lower beings, he will have to suffer from long, troublesome and miserable life all that time. Before discussing the point it may be said that, that time is as already shown, insignificant in comparison with the entire life of a living being which is almost infinite. Now to the question.

It is true that the lower creatures spend miserable life in comparison with men. But we forget that there is suffering in the beginning, no doubt, in every great and good work. No such works can be accomplished without suffering in the beginning. There is a snaskrit saying.

नहि सुखं दुःखैर्बिना लभ्यते ।

(Happiness cannot be attained without suffering).

This does not require any proof, because we can verify this even in our every day life. We do not enjoy our meal, if we do not suffer from hunger. Similar is the case with drink. This sort of instances can be inordinately multiplied. When this is the order of the universe, there cannot be an exception in the case of the growth of living beings. It will not be out of place to mention here that all men do not enjoy happy lives. If we deeply go into the matter, we will find that there are very many stages of human lives and in some of them men are seen to suffer much. There are also different classes of men such as savages, semi-savages, criminal tribes, half-civilized, civilized, worldly men and spiritually advanced men. They do not all enjoy their lives. It is undesirable that most of them spend miserable lives. In fact, none but spiritually advanced men

can possibly enjoy their lives in the real sense of the term. If that is so, there is only a very small fraction of humanity who really enjoy life. But there are many crores of men and women in this Earth. If there is hope for so many men and women, it is not unreasonable to hope for the lower beings as well. Will the men now living miserable lives remain in the same state for ever? No. They will gradually advance in spiritual life by repeated births and will be included among those who are called spiritually advanced men. They will then really enjoy their lives. Similar is the case with lower beings who will gradually come up to men in the lowest stages of society and then become highly and spiritually advanced men in course of time by the process of rebirth. The gradual process is the order of the universe. If we apply this test to our point under discussion, we shall find that there is nothing wrong in our conclusion that every living being must first be born in one of the lowest form of creation and rise up to man in this Earth and then assume innumerable forms in the next worlds where everyone of us must go.

Still another question : What was the necessity for the creation of almost innumerable varieties of lower class living beings? God could very easily appear as men from the beginning of the creation of living beings in this Earth. In reply, it may be said that there are, no doubt, many classes of living beings including men. It is a fact and cannot be denied. We have also seen that every one of them has got soul. In other words, God has appeared as a tiniest insect as much as a man. It is also an admitted fact that nothing unnecessary can come to the universe. As already stated, the dust under our feet to the biggest stars in the sky are all equally necessary for serving the purpose of creation. They are material objects. It is, therefore, superfluous to say that living beings, however insignificant they may be in our estimation, are all necessary for the purpose of creation. As regards the necessity of so many living beings of the lower order, it may be said that it is very difficult to ascertain the cause. However, we note below what suggests to ourselves as reasons for creating them.

We have already seen that there is a purpose for the creation of living beings. That purpose is to raise each and

every living being from maximum imperfection to perfection. If maximum imperfection is to be secured in a living being, God must have to appear as a being in the lowest form of creation with its body most imperfectly constructed.* That being will then have to pass through innumerable stages of creation before it can appear as a man. Gradual process is the law of the universe and the creation of living beings must fall under it.

There is another reason why God has appeared as a living being of the lowest order in the beginning. We have seen that obstacles are of utmost necessity for testing the powers of God's attributes. These obstacles would not have been sufficient, had we been born as a man at the very start. It is for this reason that we have to pass through many stages of lower life, and acquire the habits and prejudices (संस्कार) of those lives. They will make the obstacles stronger in a man's life. It is a known fact that man's life is divided into three parts viz. animal life, human life and godly life. It is also a known fact that most of us are mainly in the first division. We are mainly guided by the habits and prejudices we have acquired in our lower lives. It is, therefore, certain that those births are necessary to strengthen the obstacles in a man's life where the real spiritual Sādhana may be said to practically begin. Why were those habits and prejudices heaped upon men in the very beginning of their lives as men? As already stated, the obstacles would not have been strong enough for the tests necessary for the purpose. We should remember that our journey is from maximum imperfection to perfection, i. e. to completely unfold God's infinite attributes in a living being. This is not a child's play and the amount of obstacles necessary will be also very great and the body of a man, if he starts as such, could not have been sufficient to obstruct our passage adequately and the purpose of creation would not have been fulfilled. We should remember that man's life as a man bereft of the remnants of the animal life, falls under the second division and that life

* We have seen that God can express Himself according to the nature of bodies. Those of the lowest stages of creatures are of the worst types. They are, therefore, most imperfect. In this connection, the reader will please see the reply to Question XV.

must be far above animal life and free to a great extent from the passions and prejudices we see in man now. We do not mean that he will be entirely free from them. There must be some obstacles in a man's life as man but they will be very weak as he will begin his life as man as a clean slate and they (obstacles) would have been very easily overcome. We must also remember that good and nothing but good can come out of every action of God. This has already been proved. We may not fully understand that God with His Infinite Knowledge and Infinite Love cannot but produce good and good alone. The apparent difficulties from which men and animals suffer, are not, therefore, evils but good and good only. Something has already been said on this point in Chapter II.

Question XX :—How can the theory of rebirth of men be supported ?

Answer :—Before adducing arguments in support of this Tattva (Truth) we may say that all religions except those formed on the basis of Jewish religion, i. e., Christianity and Islam, believe in the rebirth of embodied soul. Even atheistic Buddhist religion believes in the rebirth of men and lower beings. There are very many authoritative sayings in the Hindu Scriptures viz Śruti, Smṛti and Purāṇa about the rebirth of the embodied soul. When they can be supported on reasonable grounds also, they cannot be rejected off-hand. From what little we have understood about the western philosophy, we believe that it suffers a great deal of handicap in solving some of the intricate problems simply for their denial to support the theory of rebirth of embodied soul (man and lower being). We do not understand why those philosophers persist in this respect. Socrates and Plato admitted the rebirth of embodied soul. Strong reasons are behind this Truth and they cannot at all be brushed aside so easily.

The theory of rebirth can be supported on the following among other grounds. It has been said in answer to the previous question that every living being of this Earth takes his first birth in the lowest form of creation and gradually comes up to the stage of man. The innumerable forms of living beings we see in this Earth and almost infinite number in the next

worlds, have been created by God from out of the materials of this universe with the only object in view and that is to serve the purpose of His creation. We have already seen what that purpose is. No form has been created for nothing. Every form will serve that purpose. It may be that a particular form or forms may contribute to that end only a very minute fraction of the whole purpose, but it must contribute something, however small that contribution may be. If we do not admit it, we shall have to say that some forms are necessary and others quite unnecessary. But this is impossible since we have already seen that every living being has a soul. They cannot be made to pass through lower forms for nothing. When every form has some purpose to serve, it can be reasonably inferred that an embodied soul must assume the same form again and again until it has acquired what it can possibly give. As already stated, God has created each form to adorn the embodied soul with something best suited for the long journey he has undertaken. Re-birth is, therefore, necessary not only for man but for lower beings as well. So far as a man is concerned, we can say that he will take very many births in this Earth until he is fit for final settlement in the next world. Of course, a departed embodied soul may remain in the next world for a long time, if he likes. But when he finds that he has not and cannot make substantial spiritual progress in the next worlds for his sinful state and ill-developed attributes, he will have to come back to this Earth for the end of his sins and sufficient unfoldment of his attributes by his work. This Earth is the Karma Bhumi (Field for work) and we can develop some of the attributes in this Earth by necessary Sādhana far more easily than in the next worlds. When this process of going to and coming from the next worlds is repeated, the embodied soul will by work (Sādhana) find out the True Path and by Brahma Upāsāna and Guṇa Sādhana he will be able to free himself from his sinful state and adorn himself with developed attributes so that he will be able to settle in the next world till almost eternity. In fact, all the great men and women of this world had to take repeated births in this Earth to complete the work necessary for them to be performed here for the final settlement in the

next world. That this is true will be seen from what the *Gītā* says about the many births of Śrī Kṛṣṇa and Arjuna vide Stanza 4/5. It has also been stated in the *Mahābhārata* that they were Nara Nārāyaṇa Ṛṣis in their previous birth, when they developed their attributes by long and austere religious practice. In short, the rebirth is the general rule and none can entirely escape from it.

We have already seen that the gradual process is the order of the universe. Nothing has come by chance and nothing substantial can come to fruition in a day. As already stated, the purpose of creation will have to be fulfilled in the life of a man as far as it is possible for him to perform it in this form of life. We all know that man is the highest living being of this Earth and the potentiality of this form is very great as will be seen from the high attainment in spiritual progress of great men and women of this Earth. It is certain that they did not acquire that eminence in a single birth. When everything takes the gradual process, there cannot be any exception to the spiritual progress of man specially when we see that there are very many stages of human society and innumerable states of man's spiritual life. It is a common sight that many old men even of the civilized societies die as sinners without any appreciable development in their attributes. They are also men. If that is so, how much more degraded is the state in which savages leave this world? No appreciable progress in spiritual life they can possibly acquire. Why then were they born at all as men? Is it simply to eat, drink and be merry and suffer a great deal as a necessary corollary of that evil principle? As already seen, every man will have to acquire sufficient spiritual progress in order to make himself fit for settlement in the next worlds. He will, therefore, have to take repeated births to acquire that much progress as has been done by every great man and woman of this Earth. It has already been said that it is far easier to develop certain attributes in our present form in this Earth than in the next worlds. There are difficulties here no doubt, but that makes it easier for the acquisition of spiritual wealth here than in the next worlds. We should remember the wise proverb "यत् मुश्किलं तत् आसानं" [The more difficult

the situation is, the more relief will it bring out (at the end)]. Such is the law of our Benign Father. In this connection, a reference may be invited to the recognised truth that Nature works in a spirit of compensation.* A man may renounce the world and go to forests. There he may meet with less number of thorns in his way. But it is also certain that he will make less progress in his spiritual life as a whole than he could have done, had he stayed in the society and practised religion to the best of his ability. It is for this reason that we should stay in the society which is beset with difficult problems no doubt, and try our best to practise religion there. If we exert ourselves to our utmost capacity, we shall be able to acquire more spiritual progress here in the society than in forests. It may not be spectacular but it will certainly be more extensive and real. The thing necessary for us is to exert ourselves to the utmost in whatever situation we may be placed and the result will be surely to our advantage. Had it not been the case, we would not have been born and brought up in societies amidst our parents, wives, children, neighbours and others. We would have then been born in forests and lived and died in forests bereft of the company of other men. Had every one been destined to renounce the world, the society would have extinguished in a few hundreds of years. On the other hand, if we live in society and practise religion there, we shall be able to improve ourselves as well as our brothers and sisters.

We see that men die at the different stages of their lives. Some are still born, some die as infants, some as boys and girls, some in youth and a few live up to the ripe old age. Those who die within 15 or 20 years of age can do very little towards their spiritual progress. They can acquire very little experience of this world. Should they not come back and do what was left undone in the previous birth? It has already been shown that every form of life has certain potentialities and they will have to be transformed into actualities by the work of a man whether in a few number of births or by long continued repetition of his journey from and to this Earth. Those men,

*This point has been dealt with in Chapter II.

who by following the dictates of their conscience and by the proper exercise of the freedom of will, travel by the right path, can finish their work in the Earth within a few number of births. But those who give themselves up to idleness and prefer to go by the wrong path, must suffer and shall have to repeat many times their journey between this and the next worlds. This is quite reasonable.

We see that men are born in different kinds of societies, different families and different environments. We see men are born poor and die as poor. We see the reverse of it, i. e. some are born rich and die as rich men and so on. We thus see that vast difference is created for the above and many other circumstances connected with the birth of men. Why should a man suffer all his life for the accident of his birth in various adverse circumstances, a very few of which have been mentioned above? Why should a man die in his infancy or boyhood for hereditary diseases? Again why should we not all be great men like Buddha Deva, Jesus Christ, Chaitanya Deva etc.? It is impossible for them to be what they were within a few years of their lives known to us. They must have prepared themselves in their previous births for what they did in their last lives. If we do not admit the theory of re-birth, we shall have to say that all these differences are due to mere chance. There is no other explanation. But is there any place for chance in this universe created and maintained by God? We have already said that the theory of cause and effect is quite correct. The entire science is based upon this theory. Then there is the law of gradual process which cannot be disputed. Whatever occurs in this world must, therefore, be due to the law ordained by God Himself and that law is always good as shown before. It is said of man-made law that it is no respecter of person, i. e. it impartially deals with everyone. If that is so, we must also say that God's law must be the same for all. When this is the right conclusion, it must be said that lower beings rise up to man's stage, as stated before, by the gradual process and take their first birth in the lowest strata of the human society and gradually by repeated births acquire more and more spiritual progress. The difference in the next births is due to their Karma (Work) in the previous birth or births

as well as in the present one. There cannot be any question of chance or partiality in God's Kingdom. Everything must conform to His Good and Wise Law. If we still say that the theory of re-birth is not true, we must at the same time say that God Himself places different circumstances before different persons by their birth. They themselves are not at all responsible for their births amidst various unfavourable circumstances. They are not at fault. Why should they then suffer for their births in particular families and environments which are responsible for much of their suffering during their lives? This amounts to bringing a charge of too much partiality for some and too much antipathy towards others on the part of God Who is alone responsible for sending us to particular places. But this is impossible. God is equally All-Love for all and there is no difference in treatment on His part. We are born according to our own Karma in our previous births. It will thus be seen that God's Law is the same for all and there is not the slightest difference in respect of any one. The very same principle has been shown to be the case in respect of lower beings. God is perfectly impartial and He administers His Good Laws equally upon all irrespective of even high or low persons in the spiritual world. We cherish some kinds of desires. They are sometimes very deeply rooted in us. We cannot in our present lives satisfy these desires for various reasons and we leave this world with that state of mind. It is, therefore, natural for us to entertain a desire to come back to this world to have those desires fulfilled. It is no wonder then that those men, who fail in the next worlds to irradicate those desires from their mind, will come back by their force alone, if not anything else. In this connection, a reference is invited to the following passages in the Hindu Scriptures :—

Gīta 8/6, Śwetāśwataṛa Upaniṣad— 5/11, Kauṣītaki Upaniṣad — 1st Chapter, Vṛhad Āraṇyak Upaniṣad —4/4/6.

We see that some persons make sufficient progress in some branch of study or in some kind of work without much trouble and difficulty. The reverse is the case in respect of others although they make sufficient attempt to improve themselves. The cases of geniuses and medics will convince us

of the truth of this statement. It is for this reason that some wise men are of the opinion that this is due to their Saṁskāras i. e. ideas carried with them from their previous births.

संस्कारसाक्षात्कारणात् पूर्वजज्ञानम् । (पतञ्जलिः)

Patañjali says that previous birth can be known from the deep-rooted ideas of men.

जन्म जन्म यदभ्यस्तं दानमध्ययनं तपः ।

तेनैवाभ्यासयोगेन तच्चैवाभ्यासते नरः ॥ (पूर्ववाचार्थः)

i. e. Men practise those things such as giving away money, study and religious practice which they did in their previous births.

Bāhaspati Miśra says :—

मनुष्यत्वेन तुल्यत्वेऽपि प्रज्ञा-मेधा-प्रकर्ष-निकर्ष-भेद

दर्शनात् प्राग् भवीयाभ्यास-कल्पना ।

i. e. The ideas of previous births can be inferred from the excellence or reverse of persons in respect of wisdom and memory.

Some may raise objection to this conclusion on the ground of heredity. To this our reply will be that in that case man cannot be considered responsible for his birth. Why should then some men suffer and others become happy for bad and good parentage? Why is this partial treatment? There cannot be any reasonable reply to this question. We must always remember that God is Most Impartial and He cannot but be so, as His Knowledge and Love are each eternal and infinite. There cannot be any the slightest defect in His law and procedure. The thing is that the problem can be easily solved, if we are convinced that God is Good and that the work of creation, preservation and destruction of the universe is a very, very huge matter and it necessarily involves innumerable complications which baffle common sense findings and that the main procedure in the creation is the gradual process. "Rome was not built in a day" is quite true in respect of everything of this universe. The unfoldment of God in us is the most huge task and it must necessarily take time and gradual process to have it realised. The thing is that the Karma (work) of previous births is the cause of the.

present birth and a man comes to his present parents also according to his Karma and not by chance. Further, heredity cannot be the only thing for a man. Had it been the case, every man would have been what his parents are. But this is not the case. There are very many causes for moulding the character and action of man and freedom of will plays the most important part in the matter. If a man can properly exercise his will, he will be able to rise even over the Karma of his previous births as well as the influence of heredity. But most men fail to do so. The theory of rebirth is, therefore, true.

Another objection may be raised on the ground that we do not remember anything of our previous births. Had there been such births at all, we must have remembered their history. To this, our reply will be that the memory of some persons is sharp, while that of some others is dull. There is a middle class of men between these two. But there is not a single person who can remember serially everything of what happened in his life from childhood onwards. He forgets much of what happened in his life. There are some old men who lose their memory altogether and act like perfect idiots. Such being the case, it is not strange that we forget everything of our previous births. We are now encased in bodies quite different from those of our previous births. We live for some time in the next worlds in astral bodies (सूक्ष्म देह) before we take our present birth. It is, therefore, quite possible that we should forget the history of our previous births. A question may again be raised as to how some persons remember it. To this it may be said that it is due to the special construction of their present bodies. There is also a special Sadhanā by which a man can remember the history of the incidents of his previous births.

It is noted in this connection that it is for our good that we do not remember the history of our previous birth. Had we done it, we would have been greatly loser. The memory of the misdeeds of the previous births will always mislead us. It is for this reason that Good God has so ordained that we should forget the history of our previous births and start a life

as fresh as possible. The great men of this Earth have also instructed us to forget the past and work properly at present and thus ensure progress in the future. Let us remember the following wise saying :—

Trust no future however pleasant
 Let the dead past bury its dead
 Act, act in the living present
 Heart within and God overhead.

—Longfellow.

Still another Question. The punishment inflicted on us by God must certainly be reformative and not punitive. If that be the case, we should know our faults before we are punished so that we may forbear from committing any misdeeds in future. If we are punished for our faults in our previous births without their knowledge, we shall be kept in the dark and not be reformed. The good purpose of punishment will, therefore, fail. To this, our reply will be that we do not always know the causes of our suffering due even to the misdeeds of our present birth. Can we always ascertain the causes of our diseases which might be due solely to the breaking of physical laws? It is a recognised fact that physicians are not always able to come to proper diagnosis of the complicated diseases. We hear of post mortem diagnosis even. We can, therefore, come to the conclusion that it is a fact that we shall be punished for our misdeeds whether or not we can remember or ascertain the causes of our punishment. It may be said in this connection, that if we are deep thinkers, we shall be able to ascertain the nature of our works in previous births from that in the present birth from our childhood. It is true that we do not remember the history of our Karma (works) in our previous births, but they leave a very deep impression on us and we carry it to our present birth. That exerts a great influence in shaping our ways of life from childhood. If a man can think deeply, he will be able to understand which way the wind blows and he can thus forewarn himself and get forearmed for the struggle against those evil Samskāras (deep-rooted impressions). That is what is needed for us to improve ourselves. If we do not care to think deeply about our present life, and go along the path dictated by those evil Samskāras in

us, we are sure to fall into difficulties and no amount of arguing will be able to remove them.

It should, however, be noted here that there are cases in which some persons made statements about their previous births and some of them have been verified to be true. It will be thus seen that the truth about rebirth has been proved. It is not, therefore, a theory but a fact.

Question XXI—What is the proof that we will have to go to the next worlds after death ?

Answer :—It has already been proved that God has appeared as small living beings. When this is so, our soul must be immortal and cannot, therefore, die with body. The soul may change the outer form when necessary and this will go on almost till eternity, i. e. until the purpose of creation has been fulfilled. When our present form is rendered useless for some reason or other, we assume another form and live somewhere else in the universe. It is to be noted that a living being must have a body of one or other of the three kinds mentioned before. He cannot remain without a body until he is completely merged in God at the time of the final dissolution of the body. This point has already been dealt with. Departed souls (पारलौकिक आत्मगण) leave their bodies when they have finished the work of those bodies and go to higher spheres according to their spiritual progress at the time and assume new forms befitting those spheres. In this way, the death of our bodies and assumption of new ones go on for ever. The R̥gveda also says so as already mentioned vide page 162.

The Satya Dharma gives us the following brief description of the next worlds :—

"Everyman has got innumerable bodies viz. physical, astral, and casual. These are only broad divisions, but there are very many forms within those three. Man leaves the physical body here and goes to the next world and lives there in places according to his spiritual progress acquired here. Departed souls are gradually adorned with more and more subtle bodies according as they can make more and more

spiritual progress in life there. The spiritual progress of a departed soul means the end of his sin and sufficient unfoldment of God's attributes lying latent in him. The spheres where a man will have to go after death, are on the whole, something like this Earth, but they are gradually more and more subtle (सूक्ष्म). Those men who have attained much spiritual progress in their lives here in this Earth and have thus finished the work of many spheres of the next world at once go to very high spheres. In this way, the departed soul acquires more and more spiritual progress and live in higher and still higher planes till almost eternity.

From what has been said above, it will appear that all departed souls do not live in the same place in the next world. That is really the case. Those who are advanced in the spiritual progress, live in higher and happier spheres, while those who are sinners and have no spiritual attainment to their credit, live in lower and painful places. To ascertain the higher and lower spheres it will be necessary to draw longitude and latitude from the middle point of the imaginary line drawn between the centres of the Sun and the Earth. The place where the spirits of the same class, i. e., of the same spiritual status, live, is called a sphere. Some of the spheres in the beginning of the next world are called hell for the departed souls of some other spheres, but they may be heaven for those of other spheres. All spheres except those few are all heavens."

We have already seen what the purpose of the creation is. We have also seen that every living being will have to pass through incomprehensible time in order to fulfil that purpose. In short, we will have to unfold each and every one of the infinite attributes of God before we can hope to fulfil the mission of our life. This cannot but be incomprehensively huge task and must necessarily take unlimited time. In other words, our spiritual progress is infinite. When this is so, we must live in higher and still higher places to acquire suitable spiritual progress. The spiritual advancement acquired by great men and women of this world is only a very small fraction of what is to be acquired in the next worlds.

We cannot but, therefore, live in those spheres for the fulfilment of the mission of our life. Advancement in spiritual life sufficiently for us to completely merge in God is not possible to be acquired in this Earth even by repeated births. Had it been possible, there would not have been any necessity for the creation and maintenance of innumerable spheres in the universe as stated before. It has already been said that each sphere has something to render to us and no sphere has, therefore, been created unnecessarily. It is not also possible that innumerable spheres have been created simply to keep this Earth in her proper place. Śāṅkara philosophy alone says that the final liberation (Mokṣa) can be attained in this Earth. Vaiṣṇava philosophers, however, do not agree with that philosophy on that point. This subject is a vast one and cannot possibly be dealt with here.* It will be sufficient if we say that many do not realise the incomprehensible vastness of the task ahead of us and are satisfied with a very, very narrow idea of the life of a living being. If God is infinite and His attributes are infinite in number and we have come to the universe (and not the Earth alone) to fully unfold them in our life or in other words, if we have to completely unfold Infinite God in us, we must also have to spend almost infinite time in the next worlds before we can be fit for our final liberation (पूर्ण मोक्ष). In this connection, a reference is invited to Page 158 in which something has been said on this point. To admit the existence of causal bodies and seven Lokas viz. Bhuḥ, Bhuvāḥ, Swar, Jana, Mahaḥ, Tapas and Satyaṁ and above all the innumerable spheres in the universe and at the same time to say that a man can attain final liberation in this Earth, seems to be self-contradictory. Of the seven Lokas spirits live in all but the first one in causal bodies i. e., bodies made mainly of Byom (Ether). The amount of Byom in those bodies gradually increases in those Lokas** and that of other materials correspond-

* This point has been fully dealt with in our book named तत्त्वज्ञान प्रवेशिका ।

** We should remember that there are innumerable spheres in those Lokas which are not so many spheres themselves. The number of spheres in each Loka has been stated at page 167.

ingly decreases. We have also seen that more the Byom part in our bodies, the more will they be Sattvik and, therefore, more transparent and less will be the obstacles placed in our way. We have seen that our bodies present the main obstacles in our onward march to God. The physical bodies of this Earth are mainly constructed with solid and liquid matter. It is a known fact that solid and liquid matter can obstruct our vision to the utmost, while Marut and Byom and specially the latter can do that in the least. The main cause of the spiritual obstruction has already been stated in connection with the creation of living beings. It is that Sattva is highest in Byom and Tamas in solid. It is, therefore, true that so long as we are encased in physical bodies, the obstruction will be very great while it will be the least in ethereal bodies. There are innumerable kinds of ethereal bodies as stated before. There is, therefore, a gradation in the amount of ether in those bodies and the last body in the last sphere of the Satya Loka consists of ether alone, the amount of other kinds of matter being reduced to the irreducible minimum. For all practical purposes that body may be said to be made of ether alone. The obstruction will, therefore, be also reduced to the irreducible minimum. It is, therefore, no wonder that, that living being shall attain final liberation through the grace of God.

From what has been stated above, it will be seen that it is impossible for a man to attain final liberation in this Earth. The utmost a very, very great man can do in this Earth is to finish the work of the spheres of the Bhur Loka and begin that of Kāraṇa Lokas i. e. of the remaining six Lokas. The Līlā of Love of God is not a child's play that it can be finished in this Earth alone. It is the greatest and longest work and none can possibly comprehend the time required for it. It is for this reason that some philosophers are of opinion that living beings are eternal, i. e. they will never be merged in God.

The main cause of this theory of the final liberation in this Earth is that we are under the delusion that once we see God, we see Him completely. There is no further necessity of seeing more of Him. We forget that in realising God for the first time we realise His one attribute only, i. e. we realise only

an infinitesimal fraction of God. What is necessary for a living being is not only to realise in Him each and every one of the infinite attributes of God but also to gradually realise the unity of each pair of His infinite contradictory attributes and finally to realise the concentrated unity of all the contradictory attributes. Is it possible for a man encased in a physical body as he is, to realise Him in this Earth in this manner? He may have God-vision many times in this Earth, but that does not mean that he has seen Him perfectly. Has any greatman or woman of this Earth ever declared that he has realised God perfectly? On the contrary, the Kenopaniṣad pointedly says that God cannot be perfectly seen vide mantras 2 and 3 of the Chapter II. Why then this attempt to raise false hopes in man? Is it due to the wish which is father to the thought? God is infinite and our spiritual progress must necessarily be almost infinite i. e., incomprehensible time will be required to finish the longest journey we are destined to travel. We must not forget that the gradual process operates everywhere and the spiritual progress is no exception to the rule.

We do not see a man completely not only at the first sight but also after repeated interviews. Jadu's wife sees him with her eyes of love, his parents see him with the eyes of affection, his brothers, sisters and others see him in innumerable different ways. None can see him completely in all his capacities. Why do we talk of men? We cannot possibly see even a straw completely at the first sight. How can we then see God completely in this world adorned as He is with the infinite attributes? We must, therefore, have to live in innumerable spheres in innumerable forms of bodies in order to gradually acquire the experiences of those spheres as well as to advance in spiritual life which those forms can help us to attain.

In this connection a reference is specially invited to pages 158-164 and 165-170 in which many other points regarding the existence of next worlds have been dealt with. It will be seen there that we cannot but admit their existence.

From what has been said above it will be seen that our soul cannot possibly die at any time as it is God in essence. We have also seen that there are almost infinite number of

bodies befitting the innumerable spheres of the universe. It is apparent from what has been said in reply to Question XV that our bodies are the only cause for our distinction from God or for our individuality. Our bodies will certainly die as they are made of matter, but we must assume some form or other as the mission of our life or Līlā of God cannot be fulfilled unless we continue to live in bodies. We should remember that God has appeared as living beings to perform His Līlā. It is not possible for Him alone to do it, as He is Perfect and no test (परीक्षा) is possible for a Perfect Being alone.* If we still refuse to admit the existence of the next worlds, we shall have to say that we are merged in God at the end of our earthly existence. But this is not possible, because the purpose of life as shown before is not and cannot be fulfilled here. This is apparent and does not require any proof. We are, therefore, bound to admit next worlds. The Earth is but a geometrical point in the map of the universe and it is not possible to acquire infinity in all respects here. We must, therefore, have to go through the entire universe to fulfil the mission of our life and this will take incomprehensively long time.

*In this connection, we should remember what has been said about the purpose of creation in reply to Question XI. It is the Swagūṇa Parīkṣā of God in living beings.

ॐ

जाने नतिं नो करुणानिधे तव,
देवैश्च देवीभिरनुष्ठितां सदा ।
वृक्षैर्नदीभिर्गिरिभिश्च कीर्त्तितां
त्रायस्व दासं स्वक माशु तारक ॥

किंवा स्तुतिन्तेऽखिलशक्तिशालिनः
कर्तुं क्षमः को वचनातिवर्त्तिनः ।
अचिन्त्यशक्ते विदितस्य नामरैः
स्त्रायस्व दासं त्व मनन्तशान्तिदः ॥

(तत्त्वज्ञान-संगीत)

CHAPTER IV

MISCELLANEOUS.

Question XXII.—What is the relation between God and living beings as advocated by the different philosophies based on the Vedānta Philosophy as compared with that of Satya Dharma ?

Answer :— We have already seen that God Himself has appeared as innumerable living beings with the help of the bodies of His own creation. There is not the slightest difference between God and living beings as well as between one living being and another, so far as their Swarūpa is concerned. It is only in the practical life (वास्तवे) that we find that the attributes and powers of God cannot fully express themselves for the Doṣas and Pāśas (evil propensities) generated in the mind (अन्तःकरण) owing to the contact of God with a body. They serve as cover to the expression of His attributes—just as cloud does ' respect to the sun. This has been fully ex-

plained in reply to Question XV. All these have been done by God voluntarily and without any the least obligation from any side in order to fulfil the purpose of His creation. It has also been seen that God has not been affected in the least by all these acts. This is in brief the Bheda-Bheda Tattwa (Truth about the difference in identity) of our philosophy i. e. every living being is in essence God Himself, but in practical life he appears to be an infinitesimal fraction of God owing to the encasement of the soul within a body as already explained. The purpose of creation, as already stated, is to unfold the attributes and powers of God i. e. to unfold God in every living being.

Different systems of philosophy such as Nirviṣeṣa Advaitavād, Viṣiṣṭādvaitavād, Dvaitādvaitavād and Dvaitavād have been formed owing to the different interpretations of the Vedānta Philosophy. If we deeply think over these systems as well as the one described above, it will be seen that the latter is a complete one, while the different systems mentioned above laid emphasis on one or other part of a complete system and hence there has arisen so much difference amongst them. No system has dealt with the truth in all its bearings.

The Nirviṣeṣa Advaitavād lays over-emphasis upon the Svarūpa (essence) alone of Jīvātmā (embodied soul). It considers the Svarūpa as the only thing for our consideration. It is for this reason that it declares the universe as nothing and conceives Māyā (illusion) as the actress of creation, preservation and destruction. This system is also, therefore, called Māyādvād. It has already been proved in various ways that the universe is not an illusion, but the Abyakta Svarūpa of God has been transformed into the universe. When that Svarūpa is the substance of the universe, it (the universe) cannot be a mere illusion. In that system, Brahma (God) is conceived as without any attribute (निर्गुण) and as inactive (निष्क्रिय) but Māyā has been conceived as all in all in creation. There cannot be any power without a person having power. Again power cannot act without a powerful and intelligent person. To conceive Śakti in an eternally inactive being is to think that there is something quite unnecessary in Him. That is

impossible. Nothing unnecessary can remain in the universe far less in God. In short, to conceive Māyā (Power) in inactive God is the same thing as the recognition of the productive power in a barren woman. It is, therefore, contradictory. This is not the place for discussing Māyāvād in all its aspects. We have seen in reply to the Question XV that the body of a living being and not Māyā or Avidyā is the cause of cover to our embodied soul (जीवात्मा) which cannot, therefore, perfectly express itself. Māyāvād also advocates two different states of Jiva—one is the Soul called कूटस्थ ब्रह्म and the other the practical part i. e. the imperfect expression of ब्रह्म (God) owing to the cover of Avidyā or ignorance. The difference between Māyāvād and our philosophy is the cause of the cover. The former says that it is Māyā while the latter says that it is the body of a living being.

Māyāvād lays special emphasis on the saying “तत्त्वमसि” (You are He) mentioned in the Chhāndogya Upaniṣad, vide Chapter VI. The discussion about that expression begins from the 8th part and ends with the 16th part of that Chapter. The following words occur in every such part.

“स य एषोऽणिमैतदात्म्यमिदं सर्वं तत् सत्यं स आत्मा तत्त्वमसि श्वेतकेतो ।”

(The smallest thing is the soul of the entire universe.

He is Truth, He is soul. Oh Śvetaketu ! you are He)

We have also said the very same thing. God Himself has appeared as so many living beings with the help of the material bodies of His creation. There is, therefore, no difference between God and the Swarūpa (essence) of Jīvātāmā (embodied soul). The subtlest thing mentioned in the Upaniṣad is Ātmā commonly called soul. Jiva = Ātmā + Body. A Jiva cannot, therefore, be Brahma (God), but his Ātmā is equal to God, i. e., Maharṣi Āruṇi's son Śvetaketu by name with his body and mind is not Brahma, but the subtlest thing within him i. e. his Ātmā is God. In short, the word त्वम् (you) does not mean Śvetaketu with his body and mind, but it means his Ātmā, the subtlest thing within his body.

In the first part of the 6th Chapter of the Chhāndogya Upaniṣad Maharṣi Āruṇi laid special emphasis on the essence

of things and considered other parts as ignorable. He did not say that those parts are false simply because they could be ignored. We ignore many things in our discussion, but that does not reduce them to nothingness. We have seen in reply to Questions XIII and XIV that they are phenomena which are made of a substance i. e. the Abyakta Swarūpa of God. They cannot, therefore, be false. It is only when phenomena can be abstracted from the Abyakta that they can be called nothing. But this is impossible so long as the universe exists. That will, therefore, be false abstraction. Phenomena are not, therefore, false. In the second part of the 6th Chapter of the Chhāndogya Upaniṣad it has been clearly laid down that God has appeared as many. God is, therefore, the material and efficient causes of the universe which cannot, therefore, be unreal. It will thus be seen that Mahārṣi Āruṇi did not support the illusiveness of the universe. There is no mention of Māyā or any word of similar import anywhere in that Upaniṣad. However, Māyāvād did not take any notice of the practical life of an embodied soul. It has not, therefore, dealt with the problem in all its bearings.

There are two aspects of everything viz. Swarūpa (essence) and Vāstava (practical state). The Māyāvād calls the latter as nothing, but we say that it is also true, but its truth is contingent upon its essence. In this connection a reference is invited to the discussion in reply to Question IX where it has been stated that this creation is an act of Līlā of Love on the part of God. Though He knew the powers of His attributes, yet He is making a practical demonstration of those powers. It is, therefore, certain that whatever is being done in this universe is a part of that practical demonstration, God having remained constantly unaffected all the while. We cannot, therefore, deny the existence and truth of the Vāstava (practical) part as God is its Substance and Maker.

The Nirviśeṣa Advaitavād also says that God is the material and efficient causes of the universe. It is not, therefore, understood how it can at the same time say that the universe is nothing. Does not this amount to saying that God is not the material cause of the universe? In fact, the thing

which has got God as its foundation, cannot be nothing. Māyāvād is, however, obliged to recognise the Vāstava (practical) part when it says that Jīvas (living beings) are Brahma but Avidyā-Upahita (covered with ignorance) and that every Jīva will have to remove this Avidyā before he can expect to consider himself identical with Brahma. Is not then Avidyā-Upahita Brahma the Vāstava state, while Brahma without Avidyā the essence? It has been previously and clearly shown that the cover to the embodied soul is not made of Avidyā, but it is due to the creation of the mind owing to the contact of God with a body. Māyāvād has not, therefore, completely dealt with the matter. It must, of course, be said that that system lays special emphasis on the main part of the whole thing, though it took no notice of the less important one.

The Viśiṣṭādvaitavād recognises Swagata Vedh (difference within Himself) in God, but it also declares that Jīvas and Jagat (Embodied souls and the material universe) are His eternal parts. This amounts to saying that there are two different kinds of islands in an unlimited ocean. We should remember that these two islands are eternal. Islands are of different nature from the ocean in which they are situated. Further, they are not born simultaneously with it. When this is so, Brahma cannot be one in every respect as He is divided by those islands of different nature. This is against Advaitavād (Monism). Brahma is eternally one, undivided and of the same nature throughout His whole being (एकरस). It is impossible to conceive two other things different in nature eternally within Him. Of these two, one viz. the universe is ever changing. The bodies of living beings belong to the material universe. They are also liable to birth and death. When this is true, it must be said that Eternally Immutable God is ever changing. This is impossible. This system recognises Bheda and Abheda (Difference and identity) both of living beings and the universe in respect to God, but it has not been able to keep intact the immutability and oneness of Brahma. He cannot be of the same nature all through with two quite different things entirely and eternally within Him. According to our system God has appeared as Jīvas and Jagat (Living beings and the universe), but in essence they are the

same as Brahma. As explained before, the oneness, immutability, infinity and Nature of God have not been affected in the least. The practical affairs are not and cannot be eternal and infinite. The thing is that the System under discussion considers the temporary and vāstava (practical) things as essence and eternal. It cannot satisfactorily explain how and why Jīvas and Jagat which are of different nature from God, have been created and how they exist within God without affecting Him in the least. The fact is that this system has taken the existing state of affairs as eternal. It is not correct to call Jīvas and Jagat as eternal. It has already been proved that they were created at some distant past and they will be nowhere after the dissolution of the universe.*

In the Dvaitādvaitavāḍ Brahma has been considered as a whole while the Jīvas are His parts. Here also parts are called eternal. Brahma is eternally partless and there cannot be any part of His. He is eternally Indivisible. This system describes the relation between God and Jīvas as between fire and its sparks. They (sparks) are, no doubt, parts of fire, but they are separated from it. This amounts to saying that God has been divided into innumerable parts by the creation of Jīvas. This is impossible for One, Indivisible and Immutable God. In some of the systems of this kind parts (i. e. Jīvas) have not been considered as eternal. But on the whole, all such systems have taken the existing affairs as the Swarūpa (essence) as we have already seen in the case of Viśiṣṭādvaitavāḍ. In fact, most of these systems derived their inspiration from that system. None of the above systems is clear as to how there is difference in identity between God and Jīvas. Whatever has been said did not satisfactorily explain the points. Jīva Goswāmi frankly admits that the relation between God and Jīvas is unthinkable (अचिन्त्य भेदाभेद)

In the Dvaitavāḍ, the creation of Jīvas and Jagat have been described in a crude form. They have not come from God, but they have been created by His Will-Power. This amounts to saying that the universe including living beings is a

* It should be noted that the Ātmā (soul) of Jīvas is eternal. Jīva means Ātmā + Body. The body will be dissolved but not the Ātmā.

subjective creation. We see that all such creations are so much illusion. Something has been said on this point before and it has been proved that the universe cannot be created by the Will-Power alone of God. It is, however, strange that the followers of this system are emphatic about the reality of the universe. If Jivas and Jagat have not come from God, their existence outside Him limits Him and His infinity is gone. This is impossible. God cannot change His nature. The thing is that here also the state of the existing affairs has been taken as eternal in a very crude sense. It has not gone deep into the matter. In fact, Māyāvād and Dvaitavād are two extremes.

It will thus be seen that all the main systems have not taken the complete thing into consideration. Some consider the existing affairs as nothing, while others take them eternally real. The Dvaitavād has taken a very crude view of them.

It is hoped that the reader will see that the philosophy of Satya Dharma as briefly described in this book is free from all the defects pointed out in the systems very briefly discussed. It clearly proves how and why Jivas and Jagat have come from God and how He has not been affected in the least thereby. This system is a complete whole. It does not consider the existing state of affairs as nothing, nor does it take them as eternal. It justifiably makes distinction between essence and vāstava. There is no discrepancy in this system and all the truths dealt with herein have been satisfactorily proved by various reasonable and rational grounds as well as by authorities.

Question XXIII :— Can God be known by our organs of knowledge or even by mind ?

Answer :— From what little has been said at the beginning of Chapter II it will be seen that it is not possible for us to know God by our senses or by our mind. When Paramātmā and Jivātmā (Supreme Soul and embodied soul) meet, the latter knows the former. At that time physical senses are merged in the mind and the latter in the Jivātmā. God is अवाद्मनसाधिगम्य (He cannot be realised by words or by mind). It is not, therefore, possible for the body and mind to realise Him.

A question may arise as to why God cannot be seen or felt by senses or even by mind. To understand the answer to this question we should remember that God is not a material object that He can be seen and felt by senses. We should know what God-vision is. To see God is not like seeing a material object with our fleshy eyes. We see that an illiterate man can not properly understand a vastly learned man. The former may wonder at the vast learning of the latter, but he will not, however, be able to really understand what that learning is. Even a man proficient in one branch of learning cannot understand another versed in some other branch not allied to it. Of course, both will understand each other better than an illiterate man as they have got proficiency in learning in general. Similarly a man absorbed in dry subjects cannot understand a lover of God. On the other hand, such a person speaks lightly of the latter. How can then a person who has not attained eminence (परमोन्नति) in love, see God of All-Love? Two specialists in physical science, two poets, two lovers, can understand each other. Similarly when a Sādhaka (one who practises for the unfoldment of God's attributes in him, has been able to unfold at least one attribute of God and becomes one with Him in that respect, he is considered fit to see Him. It is not possible for anyone to see Him until and unless he becomes one with Him in respect of one or more of His infinite attributes. Paramarṣi Gurunāth says that एकत्व (Oneness) is a kind of Mukti (liberation). To attain infinite development of one of the infinite attributes of God is called एकत्व, because the Sādhaka has got oneness with God in that particular respect. It does not, however, mean that in seeing God in this way the Sādhaka has seen the whole of Him. He has got infinite attributes in Him. Even if a Sādhaka has attained oneness with God in respect of crores of attributes, he has but been one with Him in respect of a very small fraction of His. He is infinite and His infinity cannot be comprehended by any created being.

Poet Kṛṣṇa Chandra Mazumdar says : -

चिर सुखीजन भ्रमे कि कखन, व्यथित वेदन बुझिते पारे ?
कि यातना बिषे बुझिते से किसे, कसु भाषीबिषे दंशेनि यारे ?

यतदिन भवे ना हवे ना हवे तोमार अवस्था आमार सम,
ईषत् हासिबे, शुने ना शुनिबे बुक्के ना बुक्किबे वेदना मम ।

(Can an ever-happy man realise even by mistake the sorrows of a sufferer ? How can a man who has never been bitten by a snake, understand the pain caused by poison ? You will not at all understand my suffering, but you will be sometimes smiling and sometimes feigning attention to me so long as you are not placed in the same circumstances as I am.)

We can thus understand that we cannot see God unless we attain oneness with Him in one or more of His attributes. We shall now try to see why sense organs and the mind cannot see God. We have seen how the material universe has been created. It has been made by His Will-Power from out of His Abyakta Swarūpa. That Swarūpa is but one of His infinite Swarūpas and it has been transformed into the universe. Our bodies have been curved out of it. It will thus be seen that material bodies specially those of this Earth are remotely transformed objects from the Abyakta Swarūpa and therefore indirectly from God also. They (bodies) cannot, therefore, see God Who is not matter but All-Spirit. Matter is not exactly even Abyakta Swarūpa in itself, but it has got innumerable ornamentations. Transformation has reached its climax in our physical bodies. They cannot therefore, see God.

We have already seen that our ears are mainly made of Sāttvik part of Byom, the sense of touch by that of Marut, eyes by that of Tejas, tongue by that of Ap and nose by that of Kṣiti. It is for this reason that we can hear sound, the special quality of Byom by ear, we can feel by skin the sensation of touch which is the special quality of Marut, we can see by eyes colour (रूपा) which is a special attribute of Tejas, we can taste by tongue juice (रस) which is a special attribute of Ap (liquid) and we can smell by nose odour which is a special attribute of Kṣiti. We cannot touch, see, taste or smell by our ears i. e. we can hear only by ears. Similarly we can touch, see, taste and smell only by skin, eyes, tongue and nose respectively. In other words, our organs of knowledge can know only those objects which are of the same nature with them. We have

thus seen that in the material world also we find that two things must be similar in character in order to enable one to understand the other.

Let us now discuss about our अन्तःकरण (Mind). What is it? It is the brain of a body of a living being plus the reflection of the attributes and powers of the soul upon it. The brain plays the predominant part in the mind. It is an instrument (inner instrument). As stated before, it is made of the five Sāttvik parts of the five original elements. It can, therefore, know all of them. The difference between the mind and the five organs of knowledge is that the former can know all kinds of objects, while each organ can know one kind of object only. As stated before, the reflection received by the brain is not pure and simple but gets adulterated in contact with the material object i. e. the brain. The amount of adulteration varies with the degree of purity of the brain. The mind is, therefore, a mixed and adulterated thing in which matter preponderates*. It cannot, therefore, possibly see God Who is eternally Pure Spirit.

A question may again arise as to why God cannot be seen by the mind when the reflection of the attributes of the soul and therefore of God forms a part of it. To this our reply will be that the reflection of attributes is not the same as attributes themselves. Further, it is adulterated coming as it does with an extremely transformed object. The mind cannot, therefore, see God. It may, however, be said in this connection that we can realise the reflection of the attributes of the soul when the mind is perfectly pure and full of Sattva, i. e. when the transparence of the brain is complete and it is almost devoid of Rajas and Tamas. Let us note below what Paramarṣi Gurunāth says in this connection :—

“त्रिगुणात्मिका बुद्धिके स्त्वमयी कर, मनके स्थिर भो एकाग्र कर एवं
अहंकारेर असारता धारणा कर, तबेइ देखिते पाइबे ये स्त्वमयी सुतरां
स्वच्छा बुद्धिते आत्मस्वरूप प्रतिबिम्बित हइबे ।”

* This is true of physical bodies of this Earth. This preponderance gradually decreases in astral and causal bodies where the spiritual part of mind gradually increases until at last in latter causal bodies the reverse becomes the case, i. e. spiritual part predominates there in the mind.

(Make your intellect which is a mixture of three Guṇas*, full of Sattva, make your mind calm, quiet and concentrated, be convinced of the worthlessness of pride, and you will then realise the reflection of your soul on your transparent intellect which is full of Sattva.)

From what has been stated above, it will be seen that the truth "Like alone can act upon like" is quite true. There is nothing like God. Nothing can, therefore, see Him. Embodied Soul is in essence God. It alone can, therefore, see Him. 'Alone to Alone' is the true saying. It will not be out of place to mention here that matter cannot only not see Him, but on the contrary, it obstructs our vision. In this connection, a reference is invited to the following authorities :—

The Kena Upaniṣad—1/3-8, the Vṛhad Āraṇyak Upaniṣad—3/8/11, the Muṇḍaka Upaniṣad—2/2/4 and 3/1/8, the Kaṭha Upaniṣad 3/13 and 6/10-12, the Dakṣa Saṁhitā—19 and 20.

It will be seen that these authorities speak in one voice about the inability of the organs of knowledge and mind to see God. Many other sayings of the Śruti as well as of great men may also be quoted in support of our conclusion that the embodied soul alone can see God.

There are persons who are of opinion that none can see God Who is formless. They are satisfied with the feeling (अनुभूति) they enjoy at the time of the worship of God. From what has been said above, it will be seen that none can know God with the five organs of knowledge as well as with the mind. Feeling is also a function of the mind. It cannot, therefore, be taken as God-vision. The feeling of the nature mentioned above may be deep, deeper or deepest, but it cannot fall under the category of God-vision which is the exclusive privilege of the embodied soul. It has already been said that the embodied soul can see God only when the senses are merged in mind and the latter into the soul, i. e., Alone can

* Sattva, Rajas and Tamas.

see Alone. As regards the objection that we cannot see God Who is formless, it may be said that it is true that we cannot see formless matter with our eyes of flesh. But our soul is not matter. It is also formless. Formless spirit can, therefore, see Formless Super Spirit. It should be remembered that knowledge does not belong to the organs of knowledge or to the brain. It is an attribute of God and therefore of the soul. They are only instruments through which knowledge is expressed and they have been made in such a manner that they can suitably serve that purpose. Further, the brain and organs of knowledge are inanimate and transformed objects. They cannot possibly know anything. It will thus be seen that this also supports our conclusion.

Let us finish the reply to this question by quoting two sayings of Paramarṣi Gurunāth :—

(1) अनाथेर नाथ तूमि, तूमि चिरालम्ब भूमि,
बाक्येरो अगम्य तूमि, मनोऽनीन ज्ञानमय ।
मन ना पेये तोमारे आसे नाथ दुःखे फिरे,
लीनमना कभु जीवे देखा देउ कृपामय ।

(2) मनरे बड़ दुःख तोमार ।
(तुमि) दुःखेर भागी हउ, किन्तु सुखेर भागी नह आमार ।
असार संसार माम्हे, याड़ा किछरे बिराजें,
(तुमि) ताहा लये सेजे गुजे थाक ओरेरे अनिवार ।
यखन सौभाग्यरवि देखाय मोरे निज छवि,
तखन लीन तव छवि, दुर्भाग्य ए हते कि भार ?

(1) Thou art the Protector of the unprotected,
Thou art the eternal support.
Thou art beyond words and mind.
Thou art full of knowledge.
Mind returns sorrowfully failing to find Thee.
Oh All-Bliss ! Thou dost sometimes reveal Thee,
out of Thy Grace to a living being while mind
has been merged in his soul.

(2) Oh my mind, your sorrow is very great.
You share with me in my sorrows but
not in my happiness.
You always remain finely dressed with what is.

found in this worthless world. (But) when
the Sun of my good luck shows Himself to
me,

You are then dissolved. What more misfortune
can there be than this ?

Question XXIV :— Is our body separate from our soul ?

Answer :— To understand the answer to this question, we should recollect what has been said before about our soul and body. We have seen that the embodied soul is God in essence (स्वरूप) and the body is a part of the material universe which has been created out of the Abyakta Swarūpa of God by His Will-Power. The body is, therefore, a material object transformed from that Swarūpa and therefore indirectly from God. It will thus be seen that the body may be considered as a very, very indirect product of God. When the Jīvātma (embodied soul) is God in essence, the body may also be considered as an indirect product of the soul. In this connection, we should remember that the transformation which a physical body has undergone is incomprehensible for us and the difference between God and a physical body is almost infinite. There are again immense differences among physical, astral and causal bodies. Ornamentations (नामरूप) are greatest in a physical body and least in a causal body. Again a causal body of the Satya Loka is almost bereft of ornamentations. There is a gradual process also in this case and the physical body of a tree is full of ornamentations and they gradually decrease till the body reaches the last stage of the causal body, i. e. material bodies are heading towards dissolution into the Abyakta Swarūpa. A body cannot, therefore, be considered as the same as an individual soul. The former is not, of course, separate but only distinct from the latter. It has also been shown that our bodies obstruct our spiritual progress in very many ways and the perfect elimination of such obstruction is our goal. It has also been seen that our bodies are not the same thing as our soul. Even the Abyakta Swarūpa which has been transformed into the material bodies is not the same as God in His entirety. On the contrary, it is only one of the infinite Swarūpas of God. The

transformed body cannot, therefore, be the same as the embodied soul which is God in essence. It will not, therefore, be wrong to assume for all practical purposes that a body is separate from the embodied soul. But in reality, it is not separate but distinct from the soul in the same way as the universe is distinct from God.

Men in general are concerned with their bodies. They do not care to know anything beyond their bodies. Those, who are a little advanced in spiritual life, begin to think who we are, what we are and what our bodies are. It is only the highly advanced persons who can realise the true relation between their soul and bodies. They care much for the removal of obstacles caused by the latter than for the enjoyment and sorrows of their bodies. We have seen before that our body is, no doubt, the greatest obstacle in our path, but it can also render sufficient help in removing the hurdles before us. The wise men, therefore, always try to make proper use of the body which, when so used, becomes a friend rather than a foe. Nothing is unnecessary or unmixed evil. A thing becomes a friend or a foe according as it is properly or improperly used. We should, therefore, try to make as best use of our body as possible.

Question XXV—Is Sohamvād [Theory of the identity of Jīva (living being)] with God correct ?

Answer :—No. In this connection, a reference is invited to page 6 in which it has been clearly laid down that Soham Jñāna cannot be attained by any living being. The attention of the reader is also drawn to the reply to Question XIII from which it will be seen that that God has first created the material universe from out of His Abyakta Swarūpa and the material bodies out of the former. God voluntarily encased Himself in those bodies and appeared as small beings with limited powers although the soul is in essence God Himself. All these things have already been proved. It has also been shown that our bodies will last almost for ever and the last causal body will die at a very, very distant future. It has also been shown that the appearance as small beings by God is due to the influence of bodies. This influence is greatest in the

physical bodies and gradually decreases in astral and causal bodies. But there must be some influence of body to the end. It will thus be seen that so long as we are encased in bodies whether they are physical, astral or causal, we will not be able to acquire complete identity with God although we will be able to attain high progress in spiritual life all this time. When the last causal body will die, there will remain nothing as a distinct sign of individuality and the soul will then be merged in God just as Ghatākāśa (ether contained in an earthen pot) becomes one with Mahākāśa (ether pervading the entire universe) when the earthen pot is destroyed. There will remain one and one only and not two. There cannot, therefore, be identity between two. Identity implies equality in all respects between two or more persons. When there is one and one only, the question of identity does not arise at all. सोऽहं means He is I and therefore the question of two necessarily comes in. In the Māyāvād which advocates Sohamvād, it is said that the person who attains सोऽहंज्ञान (knowledge of one's identity with God) does not die at the very moment of his attaining that knowledge, but he lives here as other men do. It is not, therefore, understood how he can identify himself with God and at the same time remain encased in a body and leading a distinct existence from Him. It has already been said that there will be some influence of the body so long as the soul is not merged in God leaving aside his last causal body. It has also been shown before that our bodies were created with the object of covering and obstructing us in our onward march towards God. There cannot, therefore, be Soham Jñāna under any circumstances so long as we are encased in those bodies, since the body will exercise its influence to the last moment, however little or great that influence may be.

If the objector still says that a living being who has attained very high spiritual progress, can also attain Soham Jñāna, we must also say that in that case there will be two Gods in this world at the same time—one God proper and another, the Sādhaka encased in a body but who has attained Soham Jñāna. If many living beings can acquire Soham Jñāna at the same time, there will be many Gods. This is simply impossible. Sohamvād cannot, therefore, be true.

A question may again be raised as to why we shall not be identical with God even when we have attained almost infinite spiritual progress. We are destined to acquire perfection. Why should we not then be able to attain it in our eternal life? The answer has already been given. It is impossible, as already stated, to acquire perfection so long as we are encased in bodies. The ideal will always remain as ideal and we shall never be able to attain it except by merging in God at the death of our last causal body. God has no material body. He is अशरीरी (bodyless). When that is so, we must also shake off our last body to completely become one with Him. There is a beautiful song :—

अनन्त ह्येकं भालइ करेक, थाक चिरदिन अनन्त अपार
धरा यदि दिते, फुराइया येते, तोमारे धरिते के चाहित आर ?

(That Thou art Infinite is a very good thing.
Thou mayest remain infinite for ever. Had
We been able to perfectly realise Thee,
Thou would have been finished.
No body would have then tried to realise Thee).

It may be noted that we may acquire very high progress in spiritual life, but still there is the body which is the sign of distinction between us and God. He (living being) is not spirit alone, but his body still accompanies and obstructs him. He cannot, therefore, be equal to God. The merging in Him is our destination and Mokṣa (Final liberation) will be attained when the last vestige of the cover is dissolved. When this will be done, the living being will be perfect, but in that case he will not have any distinct existence as we have now owing to our encasement in bodies. The reader will not perhaps think that we shall not be able to realise God before merging in Him. We shall partially realise Him and go on in this way till we are merged in Him. It has already been said that we shall have to realise God in infinite ways as His attributes are infinite. Liberation is, therefore, infinite but gradual and the final and perfect liberation is attained only when the living being is merged in God. The sign of distinction then vanishes entirely.

The Vaiṣṇava philosophers on the contrary opine that Jīvātmas (living beings) will never be merged in the Paramātmā (Super Soul) but will retain distinct existence till eternity. This is not also quite correct. They will certainly have to do that for a very, very long time i. e. for a period of time which we cannot possibly comprehend. But time will certainly come to our life when the living being will be merged in God through His infinite grace. Body is made of matter which is not eternal. As already stated, it is subject to the laws of Nature, i. e., it has birth, growth, decay, and destruction. Therefore the last causal body must also die. When this occurs though in a very, very distant future, there is no other alternative for the soul than to merge in God. He cannot remain as pure आत्मा (soul) without a body and at the same time without being merged in God. Further, the purpose of creation is to make us all perfect. This will not be possible till we are merged in God as already stated. God's purpose must be fulfilled in our lives. The life of a living being is not, therefore, eternal. It may be said that the life of a living being is almost eternal as he will take incomprehensively long time to merge in God.

There are three kinds of identity (अभेद). The first one is called उत्तमर्ण अभेदज्ञान, i. e., when a being who has attained higher spiritual progress, can consider himself identical with one who is inferior to him in spiritual life in the sense that the latter is within the former. The second is समर्ण अभेदज्ञान i. e., both beings consider themselves as the same. The third is अधमर्ण अभेदज्ञान i. e. a being inferior in the spiritual progress considers himself entirely within one who is spiritually superior to him. No living being of the universe can be superior or equal to God. The first two kinds of अभेद (Identity) cannot, therefore, be attained in respect of God by any one. Those beings who have advanced too far in their spiritual progress, may practise the third kind of Abhedha in respect to God. But this is the most difficult of all Sādhana's in our too long life. The amount of difficulty may be gauged when it is known that he living being who has attained identity with the entire universe, can only hope for that kind of Abhedha with God, i. e. to realise in love and knowledge that He is entirely and always within Him.

The main question is whether Māyā or our body is the cause of our bondage. It has been shown in Chapter III that our body and not Māyā is the only cause and God has created our bodies in such a manner that they can best serve the purpose of creation. Māyāvād propounded the theory of Māyā with the sole object of keeping God one, indivisible and immutable. It thinks that once the theory of creation is accepted, God cannot but be transformed and therefore divided. His oneness, indivisibility and immutability must, therefore, be affected. But if the theory of Māyā (illusion) is propounded, every thing of the universe can be reduced to nothing and God alone will remain as Truth. But from what has been said before in the second and third Chapters, it will be seen that God created the universe from out of His Abyakta Swarūpa and the bodies of living beings from the former (universe). By these actions neither God nor His Abyakta Swarūpa has been affected in any the least way. They are now as they were before the creation and shall remain so even after the final dissolution of the universe. We need not, therefore, conceive Māyā for explaining the creation. In fact, Māyā has not explained the creation but on the contrary, evaded the solution of many intricate problems about it. The theory of Māyā can be refuted in many ways and in fact, it has been refuted by many reputed Indian Philosophers. That body is the main cause of our bondage has already been proved. It has also been shown that our bodies are innumerable and we will have to attain final liberation under the law of gradual process which is applicable to all works of the universe, material and spiritual (One God, One law, One universe). The modern science also recognises the existence of this law in the universe. Nothing is done against that law, far less the main work connected with the purpose of creation. It is not a child's play that it can be finished in this Earth within a few days.* Had it been possible, innumerable spheres would not have been created in the universe which could have ended with the solar world at the most. Indeed the Hindu

*It is said that many Māyāvādins claim Soham Jñāna after serving their Gurus for 224 days only. Any reasonable and unbiased person will easily understand how lightly the matter is taken by them.

Śāstras admit the existence of seven Lokas already mentioned. The authoritative Upaniṣads also declare that highly advanced spirits attain final liberation at the time of the dissolution of the universe. The Vedānta philosophy is also of the same opinion. We can, therefore, reasonably arrive at the conclusion that our body is the main cause of our bondage and that we will attain final liberation by merging in God after the death of our last causal body.

Māyāvād cites the example of a river and says that it does not remain as river after her meeting with the ocean. It is true that a river is not called as such after her reaching the ocean, but it is equally or more forcibly true that the entire river from the source to the mouth where she meets the ocean, is not merged in the ocean at the moment she meets the latter. Take the example of the Ganges. It cannot be ascertained now when she met the ocean, but it is certain that she did it long ago. But has that river been merged in the Bay of Bengal? No. She is still alive and is flowing from the source to the mouth and will continue to do so until dissolution of the Earth will begin in very, very distant future, when the solid portion of the earth will gradually be dissolved into water and the Ganges will also be merged in the ocean, when the Himalayas will also be dissolved into water and the Indian Sub-continent will be a vast sheet of water and one with the ocean. The entire Ganges will not be merged in the ocean even when Hardwar will be dissolved. There are persons who say that the source of the Ganges is in Tibet. If that be true, the river will not be entirely merged even when India will become a part of the ocean. The example from Nature and cited by Māyāvād itself clearly proves that we may partly realise God in this Earth, but we shall have to advance further and further for our final liberation by merging in God at the time of the dissolution of the universe.

We can also understand from our innate knowledge that it is more than impossible to attain complete identity with God till the time of dissolution of the universe. The purpose of the creation is to raise a living being from maxi-

num imperfection to complete perfection. What is God? He is the Perfect Unity of His infinite contradictory attributes. A living being will not only have to realise the infinite attributes by themselves, but he will have to do so in respect of the unity of two contradictory attributes and then in regard to the supreme unity of such infinite unities of infinite contradictory attributes. The reader will also please remember that every one will also have to go through the gradual process which must necessarily be almost infinite in this case. We shall thus be able to imagine that the time required for attaining the perfect unity of the infinite contradictory attributes i. e. for attaining perfection, is something which no mortal can possibly comprehend. It is, therefore, impossible to think of the perfect realisation of God in this Earth. It is only possible when we construct God according to our narrowest view of Him. When we cannot possibly comprehend the entire material universe with its innumerable living beings, how can then we hope to perfectly comprehend God Who is infinite in the real sense of the term as well as immanent and transcendent. It will not be out of place to mention here that not only idolaters but many of those who worship formless God, construct Him according to their own narrow ideas. These as well as the dangerously wrong notion that salvation can be attained by the Sādhana of a few days and the thought that he is a great man, are at the root of this sort of theories.

We aspire to attain identity with God Who is the supreme unity of infinite contradictory attributes. But is there or has there been in this Earth any man who even knows what the infinite attributes are? When their knowledge in this respect does not go beyond a few hundredṣ, how can they hope to realise God in infinitely infinite ways?

A question may be raised that when we are God in essence, what defect there can be in Sohamvād? The answer is very simple. We are God in essence no doubt, but we shall not be able to act like Perfect God so long as we are encased in bodies. There is no doubt that we are progressing towards perfection, however, slow that progress may be. But so long

as we are not perfect, we cannot say that we are same as God. The potentiality must be converted into actuality before a man can say that He is God Himself. A seed cannot say that it is a tree until and unless it is grown into a full-fledged tree. But at that stage, the seed is no longer there. It has become a tree, and there is at the time nothing which can identify itself with that tree. Similarly we cannot call ourselves God so long as we are encased in bodies and there will be none to call himself one with Him when he himself is merged in Him. In this connection a reference is invited to the reply to question XXII. From what has been said above, it is quite evident that no living being can call himself identical with God either in this Earth or in the next worlds. He could have said so after merging in Him, had there been distinct existence between Him and the finally liberated soul even after the dissolution of the last causal body. But this is impossible. There cannot possibly be any the least distinction between them and they become perfectly one and the same just as the Ghatakāśa becomes one with the Mahākāśa as soon as the Ghata is broken to pieces.

Let us now conclude the reply with a quotation from the Satya Dharma protesting against this dangerously unjust theory.

हे क्षुद्र ! हे क्षुद्र हस्तेऽक्षुद्रमानव ! तुमि यखन अपर
एक वा एकाधिक मानवके आत्मतुल्य ज्ञान करिते पारना,
तखन सेइ अनन्त ब्रह्माण्डश्वरके किरूपे आत्मतुल्य बोध करिबे ?
हे क्षुद्रतम प्रस्तरकणा ! तुमि किरूपे ओ कोन् साहसे अनन्त
हिमाचलके आत्मसदृश विवेचना करिबे ? हे क्षुद्रमानव !
यखन तुमि तोमा अपेक्षा किञ्चित् उन्नत कोनउ आत्माके
कश्मिन् काले आत्मतुल्य बोधे समर्थ नह, तखन तोमा
अपेक्षा अनन्तगुणे उन्नत परमपिताके किरूपे आत्मतुल्य बलिया
निर्देश करिते साहस कर ?

(Oh small, smaller than small man ! when you cannot identify yourself with one or more men other than yourself, how can you do that in respect of Infinite God of the universe ? Oh smallest particle

of stone ! how can you dare identify yourself with the Infinite Himālaya ? Oh small man ! when you can never identify yourself with one who is spiritually a little more advanced than you, how can you dare say that you are identical with God Who is infinitely superior to you ?)

Question XXVI—What is the theory of knowledge according to the Philosophy of Satya Dharma ?

Answer :—Epistemology is a vast subject in the western philosophy. There are too many theories on this subject and they are mostly antagonistic to one another. Controversy has been going on from a long time and the final solution in the matter has not been reached. From what has been said about the creation of the material universe as well as of the living beings in Chapter III, it will be seen that it is not so hard a subject as it appears to be. We have seen that God has created the material universe by His Will Power out of His own *Abyakta Swarūpa*. He has Himself appeared as living beings with the help of the material bodies of His creation. It has also been proved that the embodied soul is God in essence. If we now go deep into the matter, we will find that the material universe is not separate from God and therefore from the embodied soul, but it is distinct from them. The relation between an embodied soul and the material universe is, therefore, real. In one sense, the latter is within the former. For, the embodied soul is God in essence. We may say in the language of the Hegelian philosophy that the universe is an externalisation of the soul. "Like alone can act upon like." The brain can, therefore, receive reflection direct from the soul as well as from outer objects through the medium of the organs of knowledge. It has been said that the brain and the organs of knowledge are made mainly of the *Sattva* parts of elements.

It has been shown before that *Antahkarana* (mind)* has been produced by the contact of the soul with the body. The thing is that the attributes and powers of the soul and therefore

*"Antah" means "interior" and "Karana" means 'instrument'. *Antahkarana* therefore means 'instrument lying within' as distinguished from organs outside.

of God reflect on the Antaḥkaraṇa. It has also been said before that they cannot be fully expressed through our brain owing to its (brain's) material nature. The more the body is Sāttvik (mainly made of Sattva part of matter), the better will be the expression. It is for this reason that the knowledge of the soul is expressed in four different ways viz. Buddhi (Intellect), Manas (the most fickle part of mind), Chitta (Memory) and Ahaṁkāra (Ego). The entire brain is constructed mainly with the sattva parts of five elements. Again the five organs of knowledge viz. Ear, Skin, Eyes, Tongue and Nose are mainly constructed with the subtle part respectively of Byom, Marut, Tejas, Ap and Kṣiti. The organs of knowledge are, therefore, transparent enough to receive the reflection of their respective objects, i. e., ears can hear sound, eyes can see colour etc. But the Antaḥkaraṇa can receive the reflection of the attributes and powers of the soul as well as those conveyed to it by the five organs of knowledge from outside. We acquire knowledge of outer objects when they come in contact with one of our organs of knowledge and at the same time, our mind is directed towards them. When mind does not work simultaneously with the organ concerned, we obtain no knowledge of the outer objects. Manas receive the reflection from the outer world and the Buddhi, Smṛti and Ahaṁkāra analyse them and come to a decision. That is called Vijñān (commonly called knowledge). Because the material universe has come from God, because bodies have been made out of that universe, because the embodied soul is God in essence and because the Antaḥkaraṇa is made of both matter and spirit, it (Antaḥkaraṇa—Mind) can acquire the knowledge of the outer world through the medium of the organs of knowledge. We should remember that "Like alone can act upon like" and that the universe is not separate but distinct from the soul.

We have already seen what the material universe is. If we proceed according to our philosophy, the problem of epistemology can be easily solved. The universe has not been created by the mere fiat of God's will. It has a material cause in the shape of the Abyeakta Swarūpa as well as an efficient one viz. His Will. It cannot, therefore, fall under subjective idealism. Again the universe is not separate from God and there-

fore from the embodied soul. It is distinct from but entirely within Him. In fact, it is not independent from God, but it rests entirely upon Him. It is, therefore, real but not eternally and absolutely real. The universe and other material things have, therefore, objectivity. This system, therefore, contains both idealism and realism. It may be called Ideal Realism. It does not ignore anything of the universe and opposes the theory of illusion. But it places God above all and declares that everything has come from Him and rests on Him.

Question XXVII – What are the seven riddles of the universe and how can they be solved in the Philosophy of Satya Dharma ?

Answer :—“A distinguished physical philosopher (Dr. Bois Raymond) has said that there are seven riddles of the universe which science and philosophy have failed and probably will always fail, to solve. These are : the nature of matter and energy ; the ultimate source of motion ; the first beginning of life ; the cause of the adaptation of means to ends in Nature ; the origin of sensation and consciousness ; that of rational thought and its universal concomitant speech ; and the possibility of free will”. *Let us now see whether the philosophy of Satya Dharma can solve these intricate problems. We shall not try to solve them in the way the science will do. But we shall do it in a philosophical manner and in fact, it has already been done in the previous pages. We need only mention what has already been said.

First Problem :—The nature of matter and energy—

We have already seen where the source of matter and energy lies. To ascertain the property of a thing, we should go deeply into it and enquire about its material and efficient causes. We have seen that the Abyakta Swarūpa of God is the material cause and His will-Power, the efficient cause. We have also seen that that Swarūpa has also power (शक्ति) just as Jñāna (knowledge) has the power to reveal and prema (Love), the power to unite. The Will-Power of God has constructed and is guiding and controlling the universe by utilising the Abyakta Swarūpa

*Vide Problems of Metaphysics.

by Principal Stephen.—P. 182

and its power. The main purpose for which the universe has been created, has also been stated before. It is to practically test the powers of His infinite attributes. The purpose for the creation of matter and its energy is to produce cover to the embodied soul in the way already described. The material universe and the bodies of living beings have been created with a view to placing obstacles in our onward march to the goal. They have the power to obstruct as well as to help removal of those very obstacles. The matter and its energy have, of course, been created in a manner best suited for serving that purpose. We have seen that Byom was first created and from it came Marut (gas) ; from Marut, Tejas ; from Tejas, Ap (liquid) and from Ap, Kṣiti (solid). They were then mixed up and spheres (Maṇḍals) were made out of the mixed matter. According to our philosophy Tejas is also a kind of matter such as electricity, fire etc. It is not energy pure and simple. Every particle of matter of whatever kind it may be, contains more or less energy. But the matter that falls under the category of Tejas contains maximum amount of energy. It is, therefore, called energy itself in the modern science. But according to the Hindu theory of creation, Tejas is also as much matter as gas, liquid and solid. Energy means power to work. It has no substance and the power must remain with something powerful (शक्तिमान्). It cannot remain alone. It will thus be seen that the Abyakta Swarūpa and its energy are respectively the matter and energy of the universe as transformed and regulated by the Will-Power of God. We can thus easily understand the nature of matter and its energy of the universe. It should, however, be noted here that matter and energy as we find in the universe are not exactly the same as the Abyakta Swarūpa and its energy respectively. The latter have been greatly transformed into the former so that we can feel them by our senses. The latter are the ultimate causes which are infinitely subtle, but the former which are their products, are coarse or too much coarse in comparison with the latter. That सूक्ष्मात् स्थूलम् (From the subtle to the coarse) is the order of creation and the reverse, that of dissolution, is an accepted principle even in modern science.

In this connection, a reference is invited to the reply to Question XII in which form, formlessness, unconsciousness

and power have been shown to be the permanent properties of matter. The special attribute of Byom is sound ; that of Marut, tangibility ; that of Tejas, colour (रज) ; that of Ap, liquidity (रस) ; that of Kṣiti, smell. The inherited attributes of Marut, Tejas, Ap and Kṣiti are respectively sound, sound and tangibility ; sound, tangibility and colour ; sound, tangibility, colour and liquidity. They have been transformed from the Abyakta Swarūpa of God as regulated by His Will-Power. The fundamental attributes of matter have already been noted. The energy of the Abyakta Swarūpa has also been regulated by that Will-Power just in a manner that an electric Engineer can convert electrical energy into light energy, heat energy etc. We can thus understand what the nature of matter and energy is.

Second Problem :—The ultimate source of motion—

The reader will please note what has been said in respect of the previous problem. I have got a ball in my hand. When I like to throw it away, I shall apply some force and the ball will go on. The modern science says that inertia is one of the properties of matter. It moves when it is set in motion by some one who applies some force to matter. We have already shown that matter and its energy of the universe have been created out of the Abyakta Swarūpa of God by His Will-Power to serve the purpose of His creation. He is, therefore, the ultimate source of motion. We should remember that motion is a part of energy. Matter has energy which it has inherited from that of the Abyakta Swarūpa. It has, therefore, the power of moving also. But matter is inanimate and cannot move itself by itself. It requires some conscious being to put motion to it. The will of a conscious being is at the root of whatever motion we see in the universe. That conscious being may be a living being or God Himself. It is a fact that the will-power of a living being is a part of that of God. We find its expression in living beings in an adulterated and imperfect manner like that of the attributes of the soul and therefore of God. In the ultimate analysis, therefore, we shall arrive at the Will-Power and therefore God Himself as the source of all the motion of the universe. It is said that a dry leaf of a tree does not fall to the ground

without the Will of God. This is quite true. The laws of attraction, repulsion, gravitation etc. have been created by the Will-Power of God to compose and maintain the universe from out of the energy of the Abyakta Swarūpa. We should remember that the creation began with the rise of God's Will to be many* and there is a purpose behind the creation. We can thus see that that Will-Power is at the root of everything in the universe and whatever was done in the past, is being done at present or will be done in the future, is due ultimately to that power which must fulfil the purpose of creation. Nothing is created or done unnecessarily. From the grain of sand under our feet to the biggest star everything has been created with that object in view. It is apparent that the creation, preservation and destruction are not possible without motion. It is not, therefore, unnecessary. It has already been seen that God is infinitely dynamic and infinitely static and the infinite and eternal mixture of infinite dynamism and infinite staticism is one of the infinite Swarūpas of God. It is not, therefore, strange that the Will-Power and therefore God is the ultimate source of motion we see in the universe. It should not be forgotten that the Will-Power of God regulates the Abyakta Swarūpa and its power towards the fulfilment of the purpose of creation. In this connection, a reference is invited to

* Some may object to the expression "Rise of will in God". In reply it may be said that God has eternal and perfect Will-Power no doubt, but His Will to be many is a part of that eternal power. This Will to be many is also divided into three parts v z. सिसृक्ष, रिरक्षिषा एवं जिह्दीषा (Will to create, Will to preserve and Will to destroy). Similarly His Will to be many may arise from His eternal Will-Power. Some may say that God should be considered to have been affected if He exercises His Will-Power on different occasions for different purposes. This is a wrong notion God cannot be affected thereby as it is the very nature of will to do something. He is infinitely dynamic and there cannot be any the least fault on His part if He chose to create the universe for His Līlā. This point as well as the fact that God is not inactive निष्क्रिय has already been dealt with vide pages 253 and 292. We have always got our will-power but we do not always like to do a particular thing. The will to do a particular thing rises in us on particular occasions. Similarly His Will to be many rose in Him. It should be noted that in our case our will may arise under some compulsion, but in the case of God His Will to do a thing is always perfectly voluntary. God is perfect and we are extremely imperfect beings and hence this difference in this and in all other matters.

Chapter III of the Kenopaniṣad. It will be seen there that Fire and Wind could not by themselves exercise the power of burning and motion respectively without the Will of God.

Third Problem :—The first beginning of life—

The attention of the reader is invited to the answer to the Question XVIII. No further remarks are necessary. It is certain that the living beings have not been created automatically by the physical and chemical action of matter. There is also the Will-Power of God, behind the creation of living beings, without Whom the purpose of creation cannot be fulfilled.

Fourth Problem :— The cause of adaptation of means to ends in Nature —

It is necessary to go into the theory of creation. God has created the universe out of His Abyakta Swarūpa by His Will-Power. The purpose of creation is to practically test the power of His attributes. This has been proved vide answer to Question XI. It is, therefore, certain that everything is being done to fulfil the purpose of creation and God's Will-Power is at the root of all these works. God is All-Knowledge and All-Love. It is not, therefore, strange that means are adapted in Nature in a manner which will lead to the fulfilment of the purpose. It cannot be otherwise. The work of an All-Knowing Being cannot be chaotic. There must always be methodical and orderly arrangement in the universe. It can also be stated that whatever is being done is for the good of us all. That God is All-Good has been proved in reply to Question VII. It is, therefore, certain that good is always produced in Nature by the actions of All-Good God. That the theory of teleology is correct has also been proved in that reply. Even some modern biologists are of the opinion that there is a purpose behind the ascent of living beings upto man. There cannot be chance variation. If this is not admitted, we must say that protoplasm might have been reduced to still worse object. There would have been only chaos and confusion and no order or beauty in the universe, had there been no purpose behind the creation. As already stated, the lump of hot gaseous matter thrown out from the sun long ago would not have been transformed into this beautiful

Earth, had there been no purpose behind the creation. Both the parts and whole of the universe have been created with a view to fulfilling that purpose. They are also working to that end and will go on doing this till the purpose is fulfilled. It is, therefore, quite natural that there should be adaptation of means to ends in Nature. It cannot be otherwise.

Fifth Problem :— The origin of sensation and consciousness —

We have already seen how the mind has been constructed. It is the result of the reflection of the attributes and powers of God on our brain. Our consciousness is neither the one nor the other but the result of both. It is, therefore, derived from the soul. As already stated, the embodied soul is in essence (स्वरूप) God Himself Who has appeared as many. Our consciousness is, therefore, derived from the knowledge of God Himself. It will thus be seen that the difference between our consciousness and the knowledge of the soul and therefore of God Himself is due to its contact with the brain and the consequent transformation of God's attributes and powers. It is for this reason that our consciousness is extremely limited and adulterated. We like to express God's knowledge as real knowledge and our knowledge as mere learning. There are not two consciousnesses but one and one alone. The difference arises owing to the encasement of the soul within a body. As already stated, every attribute and power of God is lying latent in every soul in their entirety, but they cannot be expressed perfectly owing to the cover of the body as shown before. This expression will vary according to the condition of bodies. As much consciousness of the individual soul and therefore ultimately of God as is expressed through the brain is our consciousness.

Sensation is the "change in the consciousness which results from the transformation of nervous impulses to the brain". It has already been said that Antahkaraṇa is the result of the reflection of the attributes and powers of the soul and therefore of God on the brain. It has also been said that His knowledge when reflected is transformed and expressed in four forms viz, Buddhi (intellect), Manas (mind), Chitta (memory) and Ahankāra (ego). The function of Manas is to receive

reflections from the outside objects. They are then transmitted to other parts of the Antaḥkaraṇa. Sensation is, therefore, a part of it and therefore of consciousness. It is not a mere physical act. There cannot be any sensation in a dead body. It is, therefore, certain that the soul plays the most important part in all the actions of the Antaḥkaraṇa (generally translated as Mind in English). We may, therefore, conclude that the knowledge of the soul and therefore of God is the origin of the sensation and consciousness.

Sixth Problem :—The origin of rational thought and its universal concomitant speech—

From what has been said just now and in reply to Question XXVI it will be seen that the origin of rational thought is the knowledge of the soul and therefore of God. Mouth is the main organ of speech though some other parts of a body such as throat, palate, lips and tongue are necessary for speaking. It is an organ of action (कर्मेन्द्रिय). We have already seen that the organ of speech i. e. the mouth is made mainly with the Rajas part of Byom. Sound is a special attribute of Byom. Mouth can, therefore, make sound. All our actions fall under these main heads viz. knowing, feeling and willing. Whenever the will-power of the soul is reflected on the brain, the appropriate organ of action begins to work, e.g. when we like to move, our feet begin to work ; when we like to take a thing, our hand is stretched and so on. In this way whenever we like to express our thoughts, our mouth speaks. There is a saying "when our heart is full, our mouth speaketh". We can also say from our experience that we express our thoughts by speeches.

What is language ? It is the sound we make through our mouth in order to express our ideas within. The sound which expresses our thoughts is different in different places. It is for this reason that different places have different languages. All lower beings such as beasts, birds etc. have also languages of their own. It should be noted that there is one original language in the universe just as there is Byom pervading the entire universe and all other languages have come directly or indirectly out of that original language. It is called

Vaijīk Bhāṣā. We come across this language in the form of mystic syllables in the Tantras. There are many languages in this world and one nearest to the Vaijīk Bhāṣā can best express our thoughts. The word Bhāṣā (language) means to bring to light (भा = light). We can, therefore, say that our speech is something which can bring to light the ideas of our mind. We can thus see that the will power of the soul and therefore of God is at the bottom of our speaking through the mouth. In other words, the knowledge of the Soul and therefore of God is the source of our rational thoughts and its will-power and therefore of God is at the root of giving expression to them by mouth, one of the organs of action. We can clearly understand that all actions of all kinds have their source to the will-power of the soul and therefore of God.

Seventh Problem :—Possibility of free-will —

We have already seen that the embodied soul is God in essence. God is infinitely free. It is for this reason that He is called Absolute. He has appeared as innumerable living beings who are practically as good as His parts. The embodied soul must have, therefore, a very small part of that infinite free-will of God. We have seen that He practically becomes limited and imperfect, as it were, as soon as He voluntarily gets Himself covered by a body. Though His infinite attributes and powers are perfectly present in an embodied soul, they are reduced to their infinitesimally small fractions owing to its encasement in a body. The expression of the free-will of an embodied soul must, therefore, be also very much limited. Although free-will exists in us, it does not become fruitful at all times but still we do many things by our free-will. Had we had no free-will, we would have been reduced to inanimate objects. We would not have been responsible for any work just as matter is not held responsible for good or bad works done with its help by some persons. Our conscience dictates what is good and what is bad and our free-will elects to do either of these two things and we become responsible for those works and get reward and punishment respectively. Had there been no free-will of ours, the question of spiritual progress and downfall does not arise at all. We would have been just like

so many inanimate objects which have no such thing as right or wrong, reward and punishment, spiritual progress or the reverse. On the other hand, we are marching towards the goal by our Sādhana based on free-will. It is the aim of God's Līlā of love to make imperfect living beings perfect. Our conscious and unconscious Sādhana is for the fulfilment of this purpose in our lives. In short, our free-will plays the most important part in this drama of eternal life. Life is nothing but Sādhana and that means work throughout our life by our free-will.

We have seen over and over again what the purpose of creation is. It is to test the power of each and every attribute of God to reach the goal removing the obstacles placed in its way. This clearly means that we should work according to our free-will to reach the destination. Had there been no free-will of ours, there would not have been any work at all on our part and therefore no testing of the powers of God's attributes. Had He done everything independently Himself without through our agencies, there would have been no necessity at all for the creation of living beings. Even if they were created, they would have been no better than so many inanimate instruments. A little thinking over the purpose of creation as stated and proved before will clearly show without a shadow of doubt that we are endowed with free-will though it is extremely limited in us.

We find that there are persons who have developed their will-power and can even perform miracles, while there are innumerable men and women whose will-power has not in the least been developed and they are guided by passions and prejudices as if they were so many instruments in the hands of their evil propensities. Jesus Christ could say "Get thee behind me, Satan" and this was done in his life. But how many of us have likewise driven out the devil in us? It is, therefore, certain that we have got free-will which can be developed.

A question may arise as to whether the infinite Will of God is not limited by our free-will. In reply it may be said that it has been stated again and again that the attributes and powers of God are expressed through the Antaḥkaraṇa (Mind) and they are adulterated and reduced to small fractions. They

(the attributes and powers of God) are not separated and become so many small attributes and powers of so many embodied souls. They all wholly belong to God and God alone. His Free-Will is one and indivisible. It only appears as separate and adulterated owing to their expression through the bodies of different living beings. The amount of spiritual progress varies with that of the covers removed by the particular individuals. It is, therefore, correct to say that a free-will of a person is developed in proportion to the amount of covers removed from over that power. There is, therefore, no question of limitation of God's Free-Will by those of living beings as it is one and one only and that really belongs to God Himself. We find that living beings have got limited and adulterated knowledge and love. But we do not say that they have no such things. Similarly we cannot say that they have no free-will simply because it is limited and alloyed. We should remember that free-will is as much power of God as those inherent in knowledge, love etc. In fact, God is expressing Himself in living beings and the amount of expression varies according to the development of His attributes and powers in them. There cannot, therefore, be two or more free-wills but one and one alone. We should note in this connection that the attributes and powers of God are not really adulterated, but their expression is so done owing to the influence of bodies. All the differences between God and living beings can be satisfactorily explained, if we think that all the infinite attributes and powers are in Perfect God in infinite and perfect manner, while they are only partially expressed in living beings through the transformed (विकृत) bodies. In fact, each of the infinite attributes is one and indivisible and it is not divided and distributed among individual souls. Their expression is defective in many ways owing to their transmission through the transformed bodies as already stated.

We can thus understand that we have got free-will. It is invaluable. If we view it from the point of work, we can understand that there is nothing better than free-will. It is for the difference in the development of this power that we see it (difference) between men and animals, man and man, men and gods and even between gods and gods. It is for the

proper exercise of free-will that we can rise from animality to godliness and at last we can realise God. On the other hand, it is for the misuse of our free-will that our downfall becomes too rapid and certain.

We see that we can do something by our free-will, but at times, we fail to do it inspite of our best efforts. This shows that our free-will is limited and there is some will working over ours. Our free-will may be compared with the freedom of a child kept confined within an enclosure. It can move within that space but cannot go beyond that. As the child grows, he is allowed more and more space to walk over. Similarly as we grow more and more spiritually advanced, we shall be able to develop our will-power more and more. Spiritually advanced persons develop that power to such an extent that they can even work miracles with its help. We should remember that God has created and is preserving the universe with His Will Power. In the matter of creation and preservation that power plays more important part than the *Abyakta* *Swarūpa* just as the mother's part is far more important than that of the father in respect of the birth and growth of a child. As already stated, God is the *Parama Puruṣa* (Greatest Person), His Will-Power, the *Prakṛti* (Consort-Helper) and His *Abyakta* *Swarūpa*, the seed of the universe and He has made it over to His Will-Power which is regulating it with one end in view viz. the fulfilment of the purpose of creation. We can thus see what our will-power which is but a partial expression of the Divine Will, can do. Finally it may again be said that God's Free-Will is perfect. He has appeared as living beings who are practically small fractions of His. They must also have, therefore, fraction of the Free-Will of God.

From what has been said above, it will be seen that there is a possibility of free-will in man and in fact we are doing lots of work by its exercise. The reader will now judge whether the seven riddles mentioned and discussed above have been solved.



**A. B. C. OF SATYA DHARMA
AND
ITS PHILOSOPHY**



APPENDIX—I

ONE GOD, ONE LAW, ONE UNIVERSE

RELIGION AND WORLD UNITY

The cry has been raised throughout the world for peace. Why? Because the people at large had very, very sad experiences of the two great world wars fought within a short period of 31 years and there is always an apprehension of another devastating war. The two wars specially the last one left the world in turmoil in every field, political, economical, cultural etc. We have all been very hard hit. Though the last war was concluded years ago, men have not yet been able to settle down to normal life till now. Even the bare necessities of life such as food, clothing, medicine etc. are not available in quantities and prices prevalent before the war. Everything is topsy-turvy and the people at large are clamouring for the restoration of the pre-war state of affairs. In the political field the international relation is bitter almost to the breaking point. The world has been divided into two strong camps which are each suspicious of the other. In the society, dishonesty and corruption are rampant. The word "black market" was not known to the world at large before the last war. But it is now a household word in the remotest corner of the unknown villages and people are suffering under its heavy pressure. Such being the case, the people at large cannot but cry for peace. But the wars have nowhere been more successful than in the field of religion which seems to have been wiped out except in the hearts of a few individuals and the attention of the people are now absorbed in political matters. They now think in terms of politics, talk in these terms and work for the same. Religion has been devoured, as it were, by politics.

It is now a great problem with the leaders of humanity as to how an all-round peace can be established throughout the world. Before prescribing the remedy, it is necessary to ascertain the causes for the present deplorable situation. What are they? We can trace them to the oppression of the weak

by the strong, political supremacy, aggrandisement etc. In the present-day world political remedy is sought for all the ills we are heir to. Why? The political force is now the greatest in this world and every other force is subordinate to that. In this connection we are apt to forget two main things viz. that the political force has brought about the present miserable condition of the world and that it is quite unfit to remedy the evil of its own creation. It can aggravate the situation, but cannot remove the serious and deep-rooted defects in the society. Politics do not care for the radical and permanent remedy but are satisfied only with patch-work.

The politician can execute pacts and agreements, open and secret, which are treated as so many scraps of paper when it suits them and which are unilaterally repudiated whenever necessary. The world has been practically in the hands of politicians for a very long time with the consequence that the matter has gone from bad to worse. Is there no remedy? Yes. There is one sure and radical remedy. The disease has grown chronic and we must apply the proper remedy and that for a long time, if we really want to improve the situation. The unity of mankind is no doubt the proper remedy. But from the state of affairs obtaining at present in the society, the unity among men seems to be a dream which God alone can have realised through us in this Earth. How will God's grace descend upon this world? There is only one and one way for that and that is the strict observance of True Religion. In ages long gone by the Seers and Sages of India told us plainly and loudly that there is no other remedy for this evil.

मृष्यन्तु विश्वेऽमृतस्य पुत्रा,
 आ ये धामानि दिव्यानि तस्युः,
 वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
 तमेव विदित्वातिमृत्युमेति,
 नान्यः पन्था विद्यातेऽयनाय ।

(श्वेताश्वतर उपनिषद्)

English Translation :—

Oh the sons of the Eternal ! the inhabitants of the
 region of Light ! Listen.

I know (have realised) this Great Person Who is All-Light and beyond the veil of darkness. It is by knowing Him (realising Him) that a man can rise above death (can attain salvation). There is no other alternative path for eternal life.

(Śvetaśwatara Upaniṣad)

The question may be raised that there are many religions which are claimed to be true and a very large number of men are observing them. But why inspite of that the present critical situation has been created ? Why instead of the kingdom of God descending upon this Earth, there is a reign of hell here ? It is not possible to give a proper and detailed reply to this in this short article. But it may be said that most of the people do not for some reason or other follow any religion at all. It is of course a naked fact that the people at large do not believe in the current religions of the world, none of which is considered by them fit for the exalted position of the world religion to be followed by one and all. They advance the following among other reasons in support of their action or inaction.

(1) Some of the Tattvas (truths) of some religions are irrational, illogical and unscientific and some of them even go against the unanimous verdict of the modern science.

(2) There are many interpolations in the scriptures and authoritative books of religion and the meaning of some of the writings has been twisted by some eminent interpreters to suit their own ends.

(3) There are many acts of commission and omission by men in the garb of religion which left a very deep black mark on the name of religion.

The result is that some of the countries headed by Russia have openly revolted against God and religion. Most of the other countries which have not done so, do not fare much better. Most people there remain satisfied with observing a few obligatory religious ceremonies in a routine manner. They do not care to know what the True Religion is and how to follow it.

Through the preachings of many years ordinary men have learnt that they need not have anything to do with religion and that it will be sufficient for them, if they can follow a few broad rules of ethics. This propaganda has resulted in the spread of atheism in the society. We do not decry ethical rules. On the contrary, I think that none can lead a religious life without the strict observance of moral laws. What we mean to say is that the ethical side is not the whole of religion. It is only a part of religion, the main part being the spiritual side. We will have to develop that side and when this is done, much effort will not be necessary to scare away the devil in us. We shall have to develop God's attributes lying latent in us. We will have to know the relation among God, Jivas (living beings) and the material universe and try to realise the truths about them. We will have to form a correct conception about God and man. When this is done, it will be seen that God has got infinite number of attributes and that He also transcends them all at the same time. He is also the supreme unity of infinite contradictory attributes in Him. He is, therefore, All-Good. He has created this universe out of His infinite love. He Himself has appeared as many living beings. We are, therefore, all one in spirit. As God is the only creator of us all, He is, no doubt, our Father and we are all brothers and sisters, but in essence (Svarūpa) we are all one, i. e. the soul of every man and woman is one and the same. Whatever difference we notice is due entirely to the different bodies with which we are clothed. All these are not dogmatic assertions, but they have been satisfactorily proved before. In this connection we may invite a reference to the Prema Tattva (Truth about Love) as explained by Maharṣi Jajñavalkya to his wife Maitreyī in Sub-section V of the 4th Chapter of the Vṛhadāraṇyaka Upaniṣad. It will be seen that there is no difference between man and man so far as their spirit is concerned.

When all men and women are one in spirit, unity among them is possible and it is a thing after which we must strive to our utmost. It is one of the main Sādhana's (Religious practice) of a Sādhaka (one who practises religion) to realise his identity with all the living beings of the universe and to conduct himself in like manner. It will thus be seen that the unity among men

is one of the greatest Sādhana's of our life. When the people at large understand this truth and do their utmost to attain this most desirable position in life, unity will be established amongst us. But this is not at all possible without the practice of religion. God is Love itself. God is Knowledge itself. It has been said that we shall have to practise and develop God's attributes in us. When we can develop these two attributes, the result is the inevitable realisation of oneness with all living beings, not to speak of unity amongst men only.

No amount of politics can create unity among men. Had it been possible, it would have been achieved long, long ago. The world has been in the hands of politicians since the dawn of civilization. It is not even possible by following some broad rules of ethics alone bereft of religion. Why? Because ethical rules without the practice of religion are lame. The evils in us are very strong and nothing but religion can properly control them and at last drive them away altogether. If a Sādhaka tries to follow ethical rules without Brahma Upāsana (worship of and prayer to God) and Guṇa Sādhana (Religious practice for the development of God's attributes in us), he will be faced with very many difficulties which in many cases will force him to abandon the ethical practice. He will certainly get some good result. But that will not carry him to the goal so earnestly sought for by all of us knowingly and unknowingly. Unless and until we are advanced in spiritual life and sufficiently develop God's attributes in us, we will not be able to consider all men and women as our brothers and sisters, not to speak of feeling oneness with them.

In the ultimate analysis the practice of ethical side without religion will be considered as a sort of business, i. e. we will be truthful, we will not steal etc. simply to live in the society smoothly and peacefully. When such a Sādhaka (one who tries to follow ethical rules only) will not find reciprocity in such dealings with others, he will be in a great fix and nothing but religion can save him from the critical situation and sustain him in the long journey. That such kind of practice of morality becomes a business matter is best illustrated by the following maxim :—

“Honesty is the best policy.”

This means that as a matter of policy but not for the inner urge that honesty should be practised and that will ultimately bring in good result. If we go thoroughly into the matter of ethics, it will be seen that we are advised to follow them for public utility, smooth and peaceful living in the society. But not so is the case with religion. It is the inner urge which guides us to follow religion. Even men who ban God and religion are also following some part of religion though unknowingly. Religion is the most natural and comprehensive thing in us and we cannot do without it even if we wish. When the ethical practice becomes the part and parcel of a religious life, the Sādhaka will forget that he is doing something for the society, he will forget that he is doing some business, but he will find himself in a position where he cannot but follow ethical rules, because he will then feel that that is a part of his being. As a result, the society will be equally or rather more benefitted by that procedure. The Sādhaka will be able to get more peace of mind and he will lead his life in the society more smoothly than otherwise. The difference is not small but a vast one. In one case he will have to follow those rules mechanically and artificially under compulsion as a part of business and in the other case, those things will emerge from his inner being and therefore he will be able to go on happily and peacefully whether or not others practise them.

There is an attempt on the part of some men to bring together all men through humanism. This movement is of recent growth. Nothing should be said against any movement done honestly for the amelioration of the miserable condition of men and women and for bringing about the unity amongst us. But we must follow the correct procedure to secure our ends. As has been stated before, religion is the only thing which can serve this purpose thoroughly well and nothing else can fully achieve the object in view. Humanism, humanitarian works and similar other actions and institutions are all very good and we shall certainly get some good results. But they are not sufficient for the salvation of the world. Humanism, humanitarian works or any other work for the uplift of humanity fall within the province of religion. They do not go beyond

it. But if these things are practised without religion, they may make us selfish, they may make us hanker after name and fame etc. Many complications may arise, while in the case of really religious men they can carry on these very works without those difficulties. It is necessary to note here that a religious man is not only an inactive meditator, but he is a worker also. *Guṇa Sādhana* (practice for the development of God's attributes in us) is not at all possible without work. In fact, a really religious man has to perform the harmonious development of all his faculties. He will have to attain a synthesis of knowledge, love and work. He cannot possibly ignore one or the other. He cannot avoid work except at his cost.

Many good things are done in this world without recognising the fact that they are part of religion. It is a matter of great regret that people have gone so far as to avoid the name of God and religion, as if they had done something very serious and they (the people) were ashamed of making any mention of them. The result is that even those good things are not done correctly and completely. We must recognise the existence of God and religion and follow them or we must be prepared for inevitable misfortune. This is natural, none can avoid it. The present deplorable condition of the society is an example before us and we should take heed in the matter in time. It is not yet too late.

It is a well-known fact that real unity is only possible where there is real love between the parties. Why is there so much unity between husband and wife? Because they love each other deeply and sincerely. Hindu Śāstras prescribe four methods for keeping a man attached to another. They are *Sām* (equality), *Dān* (charity), *Veda* (division) and *Danda* (punishment). This *Sām* can only be acquired by love. The last two i. e. *Veda* and *Danda* do not and cannot succeed in attaining real unity. Even charity (*Dān*) cannot always bring men together. In most cases, the result is temporary. Thus love is the only thing which can unite men for ever. The power of love is infinite and it has been beautifully described by poets and writers. This love is one of the attributes of God. To understand the power of love it will be sufficient to

know that God has created the universe by His Will arising out of His infinite love and is maintaining it through love, i. e. this creation is His Līlā of love. True Religion insists on the development of this most important attribute. But it is not possible to do it to any great extent without religious practice. It is said that Charity (love) begins at home. This is quite true. Love which is practised at home in various forms, can be gradually expanded throughout this world, nay throughout the entire universe. God is the only centre of all love or He is infinite love itself. When a man really loves Him, it becomes very easy to love all men and women of this world. It will thus be seen that unity among men or world unity is possible only through the practice of religion and religion alone and by no other means. It is for the people of this world to know this and try their utmost to attain that unity after developing the attribute of love in them.

It will not be out of place to mention here that a man must follow the True Religion in order to attain the highest result in the matter of the salvation of the self as well as of the world. He must follow that religion,

which is full of truth and nothing but truth,
which places truth above everything else,
which prescribes correct rules for Brahma Upāsana
and Guṇa Sādhana for the unfoldment of God in us
etc. etc. etc.

Let us conclude this article by quoting a Bengali song composed by us during the communal riots in Bengal in 1946.

भाइ भाइ मोरा सबे, केन विसंवाद तबे ?
केन हानि मोरा तबे भाइ बोनेरि पराण ?

एकमेवाद्वितीयम् जानिउ परमेश्वरम्,
एकइ सेइ महामन्त्रम् दीक्षित हिन्दु मुसलमान ।

हिन्दुगण ब्रह्म माने, ख्रिष्टियान God भणे
मुसलमानेर आत्मा प्राणे, (सबइ) एक बह भिन्न नन ।

मोरा ताहारि सन्तान, एक आत्मा एक प्राण,
नाहि भेद सब समान, तबु केन भेदज्ञान ?

हिन्दु आर मुसलमाने, बौद्ध आर ख्रिष्टियाने,
शिख आर जैने केने कर भाइ भेदज्ञान ?

(सब) एक हते आसियाछे, सब याबे एकेर काछे,
केमने हइ भिन्न माम्हे ? हाय ! केन ए अज्ञान ?

(एये) एक माता पिता हते, कभु कि हय जगते,
परिणति भिन्न जाते, भाइ ! देखेछ कखन ?

एक अद्वितीय यिनि सबार जनक जननी,
तौरे यदि मोरा मानि, थाके कोथा भेद ज्ञान ?

केन आसियाछि धरा ? कोथाय याइव मोरा ?
उचित भावना करा, (नइले) हवेना निशा अवसान ।

देहकेइ आत्मा भेबे, अधःपाते गेछे सबे,
कबे आमामेदेर हवे, से देहात्मभेदज्ञान ?

देहजात रिपुकुल कर सकले निम्मूल,
तबे पारे भवसिन्धुकुल, हृदे प्रकाशिवे दिव्यज्ञान ।

भिन्न देहे आछि मोरा, (ताइ) भिन्न भावे हृदि पोरा,
कबे हबे मोह सारा ? ए ये विषम अज्ञान !

भेदबुद्धि त्याग करि, हृदे सदा भाव हरि,
याइबे अन्धशब्दरी, उदिबे प्रेमतपन ।

देखिबे सुस्पष्ट भावे भेदज्ञान मिथ्या भबे,
एकात्मा आमरा सबे, एते कभु नाहि आन ।

सदा सत्य पथे चल, घुचिवे सब जङ्गल,
हृदे सदा दयाल बल, हबे प्रेमेर मिलन ।

राजनीति कूटनीति दिबे नाक हृदे प्रीति,
धर्म बिना बन्धू नास्ति, धर्म एकमात्र धन ।

आर सब कथा छाड़, सत्यधर्म सदाधर,
बिपदे पावे निस्तार, (आर) बाँचिबे धन मान प्राण ।

English Translation :—

We are all brothers, why then this fighting amongst us ?

Why are we then killing our brothers and sisters ?

Know that God is one without a second,

Hindus and Muslims are initiated in this same great

Mantra.

Hindus believe in Brahma,
Christians call Him God,
Muslims have Allah in their hearts,
All these words relate to one and the Same Being.

We are His children, our Soul is one,
There is no difference. Everyone is equal,
why then this feeling of division ?

Why do you, my brother, think that
Hindus, Muslims, Baudhhas, Christians,
Sikhs, Jainas are separate from one another ?

All have come from One and shall go to One.
How can we be divided in the midst of our journey ?
Alas ! Why this ignorance in us ?

Have you, my brother, seen in this world
that the children of the same parents are
transformed into different castes ?

How can this feeling of division exist
if we believe in one God without a second as our Father ?

The dark night will not end, if we do not
try to understand why we have come to this
Earth and whither we are going.

We have fallen considering the body as our Soul.
When will there be our realisation of this
distinction of the soul from the body ?

Uproot the enemies within, which are born
in contact with our bodies. You will then
reach the other side of the vast ocean
and divine knowledge will dawn upon your heart.

We are in different bodies, we are, therefore,
of different temperaments.

When will this infatuation go ?

Alas ! it is ignorance very serious.

Shake off this feeling of difference between
man and man.

Always meditate on God in your heart of hearts.
Dark night will vanish ere long and the sun
of love will rise.

You will then clearly see that this feeling of
difference is false and that there is, no doubt,
that we are all one and the same.

Always walk in the True Path,
All complexities will then vanish.
Always meditate upon Kind and Benign
God in your heart and there will be
established unity of love amongst us.

Politics which are always crooked,
will not bring in peace of mind.
There is no friend other than religion,
Religion is our only riches.

Leave aside all other talks and follow True Religion.
You will be saved from dangers and your life,
Your property and your honour will also be safe.

(First seek ye the Kingdom of God and everything
else will be added unto you — Christ Jesus.)

With a fervent appeal to the humanity at large for deve-
loping our love towards God and man through an all-round
religious practice and thus fulfilling the mission of our life in
this world I stop here. May God in His Infinite Kindness help
us in realising the ideal for which He has sent us to this Earth.

ॐ प्रेममयम् ॐ



APPENDIX II

तमीश्वरानां परमं महेश्वरं
तं देवतानां परमञ्चैव देवतम् ।
पतिं पतीनां परमं परस्ताद
विदाम देवं भुवनेशमीज्यम् ॥
(श्वेताश्वतर उपनिषद्)

WHETHER RELIGION HAS DONE MORE HARM THAN GOOD

At the very outset we should say that religion, if it is supposed to have done harm to the society from time immemorial, could not possibly have preserved its existence so long. No human institution bent on doing harm can survive so long against the onslaughts from all sides. It must, therefore, be admitted that such an enduring thing must have got infinite vitality of its own to maintain its existence since the creation of man in this Earth in spite of the positive and continued opposition. Rather the contrary is true, i. e. whatever little progress men have attained so far, is due to religion alone.

Man is a religious animal. If we eliminate religion from the nature of man, you will no doubt agree with me, he will go down to the stage of beasts, if not still lower animals. Men are apt to think that it is quite sufficient for them, if they are adequately provided with food and raiment, i. e. if they are left free to pursue unchecked the policy of "let us eat, drink and be merry — that's all". Should we not think that that stage, if attained, will be but another newer edition of animals? Had this been the purpose of creation, it would have been stopped after apes came into existence. They are anxious for food only. Raiment has been provided by Nature or Nature's God. Where is then the difference between men and animals. Christ Jesus, one of the greatest men of this Earth, says that

man does not live by bread alone but by every word of God. Dharma is that word of God and we must not disobey the dictates of religion.

Those who think that religion has done more harm than good, do not care to understand what religion really is. Dharma is the synonym for the English word 'religion'. Dharma is derived as Dhṛ+Mon. Mon Pratyaya (suffix) is used to denote Niratiśayatva, i. e. Dharma is something which can hold us till eternity. Religion is derived from *ligare* to bind. Both the words, therefore, mean the same thing. In some of the Hindu Śāstras religion is divided into two parts viz. Dharma, i. e. following the salutary rules (Vidhi Niṣedh) of society and mokṣa i. e. liberation from all kinds of bondage. Dharma and religion are now generally accepted to mean both these aspects and the real meaning of Dharma also supports that view. We may, therefore, come to the conclusion that Dharma is something with which we are inseparably connected from the moment of our birth till eternity. It is said very rightly that God is Dharma Swarūpa i. e. God is Religion itself. Therefore religion has not been and cannot be created. It is the very essence of our being. It is not true to say that religion has done more harm than good to the society. But the contrary is perfectly true, i. e. all the ills we are suffering from in this world are due solely and entirely to our failure to follow implicitly and unflinchingly the dictates of religion as also to the positive abuse of that very essential thing in our lives. It is common knowledge that persons and things which are most beneficial to us can turn to be most harmful owing to its improper use. This is in the nature of things and you cannot change nature as you like. Nature must take its own course whether you like it or not. Religion cannot be an exception to this rule. It has not only not been followed by men in general, but positively neglected by them and that very seriously from time immemorial, with the result we see to-day before our very eyes.

It is also common knowledge that so much extraneous matter has deeply entered into all current religions that the public in general in these days of scientific education all round have begun to suspect that religion, which is the very life-breath of our being, is the agent general for all the ills we are

suffering from. It is for this reason that religion has almost been banished from the U. S. S. R. The thing is that the public in general do not and cannot go deep into the matter and merely think that religion is nothing but the routine observance of some ceremonies, verbal prayers and dictates of priests only or even worse. They also see amongst us many Buzruks (Charlatans) masquarading as highly religious persons who break the laws of religion to a far more serious extent than ordinary people who do not verbally or by gestures and postures profess to be religious men.

From what has been very briefly stated above, it will be seen that religion is a very essential thing and cannot be dispensed with even if we wish. Religion is not confined to ceremonies alone, not even to meditation alone. But it is a synthesis of Jñāna, Prema and Karma (knowledge, love and work). Indeed it is that very thing which contributes to the harmonious development of all the faculties lying latent in every man. In short, religion means Upāsana (worship of and prayer to God) of God Who is the embodiment of all the eternal and infinite attributes, as well as Guṇa Sādhana i. e. gradual realisation by practice with love, devotion and prayer the attributes of God. What are the attributes of God ? Their number is infinite, but we know that He is Truth, Knowledge, Love, Purity, Kindness, Goodness, Sincerity etc. May we enquire in all seriousness whether these attributes of God, if really realised or even if honest and sincere attempt is made to realise them by men, can lead them to do harm to the society ? It must be remembered that Guṇa Sādhana includes our conduct towards not only to the human society but also towards animal and vegetable kingdom.

As members of a family we are bound to observe some rules for guiding us in our conduct towards our parents, wives, children, brothers and sisters. Similarly as members of the world society, i. e. as world citizens we are in duty-bound to follow some rules of conduct towards everybody of this Earth. Can we with impunity break the laws of health ? No. Nature will in that case certainly punish us. Why ? Because we are not entitled to play with our health. We must in the same manner understand that we cannot break the laws of society as well as those of mind and spirit. As there are laws regulat-

ing the material universe, so there are laws regulating our mind and spirit. We must, therefore, suffer if we do not follow them properly. In other words, we must say that we should observe Dharma in every sphere of our lives. All those spheres are so interconnected with one another that we cannot escape from punishment even if we disturb an unimportant one. Sir James Jeans, the famous scientist, says that we cannot raise our little finger without disturbing the whole universe. Similar is the case with Dharma also. We cannot neglect or oppose it in any sphere without feeling the bitter consequence. We must remember the very good saying—One God, One Law, One Universe.

We have no objection if the world raises its voice of protest against the husks of religion, i. e. lifeless ceremonies and other dry formalities. But we should also remember that there are ceremonies which greatly help us to form religious life and they must not be discarded but encouraged with the proviso that they must be performed with all sincerity and best regard and not lifelessly and indifferently as now. In fact, many things are done in the name of religion which are directly opposed to religion itself. But thoughtful men should not blame Dharma for that. It is not religion but its improper use or abuse by interested and ignorant men, which alone is to blame. It is not the money which is responsible for all the misdeeds of the world done with it, but the persons who misuse them, are alone to blame and liable to be punished.

Many leading men of the present-day world are trying their best to reform the society through politics. In fact, the world has been in the hands of politicians for centuries, but has there been any real improvement in the society or is it going from bad to worse? What do we see in the world to-day? The second world-war broke out within 21 years of the conclusion of the first one and we are afraid of the third war. Why were the last two world wars fought? It is not certainly for the sake of religion? Everybody knows that it is for the self interest and satisfaction of personal whims of some individuals that those wars were fought. Almost all the wars were fought for base, selfish motives and not for religion, though the perpetrators of war crimes declared that some of those wars had

been fought for the sake of religion. Did Sultan Mahmud invade India twelve times for the sake of religion? Had other invaders of India any the least religious purpose behind those invasions? Certainly not. Most of the wars and consequent blood-shed are due entirely to the base political motives, aggrandisement, vindictiveness and other selfish purposes. But it was falsely declared that religion was the purpose behind those wars in the same manner as the warring nations during the last world wars declared that they were fighting for some lofty principles. Where are those lofty principles now? Have they been carried into practice? Is the U. N. O. working on those lofty principles or purely political motives as ever before? We do not certainly condemn those very principles because they are not acted upon now. We should not, therefore, blame religion for which, they said, the wars were fought.

Man has got three kinds of nature viz. animal nature, human nature and godly nature. It is the animal nature that has the preponderating influence upon most of us. But we are destined to attain godly nature. But that is impossible without the help of Dharma. No amount of pacts, political, economical or otherwise can reform men and relieve them of the animal nature. Not even humanitarian works alone can cure them of this world-malady. Have we seen any humanitarian worker free from evil propensities? It is, of course, true that those works purify the minds of workers to some extent, but it is unfit to bring them to destination. It is not meant that humanitarian works do not form part of religion. What is meant is that those works alone cannot help us to attain our object. It is religion and religion alone, if properly practised, can help men to reach the goal without fail. Nothing else has done it, nothing else can do it and nothing else shall ever do it. History records instances of many great men, R̥ṣis and Munis who have obtained deliverance from animal nature and realised godly nature. They are unmistakable facts and no amount of arguments can alter the truth.

It will thus be seen that religion instead of doing harm to the society, does infinite good to it. We may be asked as to why then this question arises. This is due mainly to the following among other reasons.

(1) We do not care to understand what religion is.

(2) So many lifeless forms and ceremonies have been introduced in current religions that men are apt to forget the real religion and remain satisfied with their performance even in a perfunctory manner.

(3) We are apt to think that a bit of honesty and a little observance of moral principles are quite sufficient for men. The thing is that we remain satisfied, if we can obey the compulsory laws of the society and the state we live in. But we fail to see that that is the lowest grade of progress in a man's life.

(4) When the immediate needs of the body and mind are superficially satisfied, we feel no urge for searching for a higher something.

What is then the remedy ? The world has expanded so to say. It is not the same world as it was two thousand years ago, nay not even two hundred years ago. Every decade witnesses the expansion of the world. Science has removed many superstitions. It is no longer possible for designing persons to dupe all men for all times. It is not too late to take shelter under old theories of favoured nations and favoured countries. We should examine through and through all the current religions and discover a world religion which must be based upon truth and truth alone. Nothing but truth should find any place in that religion. In our examination we should always be guided by truth and truth alone and no fear or favour should stand in our way. Religion is one and God is one and we must try to find out that True Religion which will be the World Religion. We must try to establish that True Religion by education as well as by practical training. Religion must not be relegated to the background as now. Religion alone can change the face of the Earth. We have utterly neglected it so long as a thing of no importance, but we must not continue to do so any longer. A big portion of the revenue of every state must be set apart for the propagation in various ways of True Religion or World Religion if you like to call it. We must also utilise the best portion of our time and energy for the same purpose. We must understand that religion is our life and far more necessary

than bread and butter. Until and unless we assign the highest place to religion and try our utmost to bring that idea into fulfilment, there is no hope for the salvage of the world from the unfathomable depth to which it has gone down. Frustration stares us in the face all round and proper remedy should be selected and applied with all our heart and soul and that for a long time. This cannot wait any longer. There is no doubt that God Almighty shall come to our rescue. We must remember that God helps them who help themselves. Let us all take a vow for the best cause of this world and we are sure to receive God's blessings, if we are sincere, earnest and honest in our works or in other words, if we accept Dharma as our only guide.

The subject is a vast one and only bare outlines have been given. More detailed discussion is not possible in this short article. We, therefore, stop here. Tests for ascertaining True Religion have been noted at pages 12-15 of the main book.



APPENDIX III

ONE GOD, ONE TRUTH, ONE RELIGION.

WHETHER THERE CAN BE ONE WORLD RELIGION

Truth is one and indivisible. It is also uncompromising. There is a very wise saying "One God, One Law, One Universe". If that is so, there cannot be any valid reason why there should be more than one religion of God, i. e. why there should be an exception in the case of His religion when He is One and His Law is also one. The derivative meanings of the words Dharma and Religion have been noted in the previous article "Whether Religion has done more harm than good". It will be seen that Dharma is our main stay throughout our eternal life. God is Satya Swarūpa and Dharma Swarūpa, i. e. He is Truth itself and Religion itself. It can, therefore, be reasonably concluded that, what is truth is Dharma (Religion) also and what is religion is truth also. That this is so has also been stated in the Vṛhadāraṇyaka Upaniṣad vide para 14 Section IV of Chapter I.

यो बै स धर्मः सत्यं बैतत्तस्मात् सत्यं बदन्तमाहुर्धर्मं बदतीति
धर्मं वा बदन्तं सत्यं बदतीत्येतद्वैतदुभयं भवति ।

English translation :—Whatever is religion, that is truth also. It is for this reason that it is said of a truthful man that he is speaking of religion and it is said of a religious man that he is speaking of truth. These two viz. truth and religion are, therefore, identical.

When truth is one, Dharma cannot but be one.

In this universe we see that many can be produced from One. It has also been proved in Chapter III that the entire universe has come from One. The different objects are but the different manifestations of the Abyakta Swarūpa of God. On this analogy also, we can reasonably say that only one religion is true for ever.

From the Hindu theory of creation we can understand that Byom (Ether) was first created by God and from ether came gas, from gas came tejas, from tejas came liquid and from liquid, solid and at the time of dissolution, the entire universe will be dissolved in the reverse order into Byom alone. It will thus be seen that one thing is at the root of all these manifestations of the universe. We can, therefore, reasonably infer that there is only one True Religion in the world and different religions are but partial manifestations of that great and grand religion which is termed True Religion

It may, however, be argued that there may be One True Religion, but there cannot be any objection to there being different manifestations of that one religion. There cannot, therefore, be any harm in the existence of many religions as at present in this Earth. To this, our answer will be that various natural objects have been created by God Almighty to serve the purposes of His creation. But current religions have not been created by God Himself. Though not entirely man-made, they are not pure and simple religion of God full of truths and nothing but truth. On the contrary, there is a heavy admixture of extraneous matters which sometimes contradict religion itself. There is a great difference between natural and artificial things. Similarly there is a vast difference between True Religion and those prevalent in the present-day society in mixed forms. There is an ocean of difference between the material universe and the spiritual matters. God alone is more than sufficient for the universe. It is, therefore, not understood why His religion alone cannot be sufficient for all of us. It will be seen hereafter that True Religion can serve the needs of every one in the society. When this is so, more than one religion does not seem to be necessary—This must not be understood to mean that there is no truth in current religions. In fact, there are many truths in each of them. But the present-day world cannot accept them for the reasons stated before.

Then there is another matter. Formerly Science admitted the existence of 92 basic material objects called elements. But now the modern Science opines that the universe has come from one and one alone and it is trying to find it out. But do the votaries of current religions try to find out the True Reli-

gion which lies at the root of all the current ones ? No. Why ? Because they are satisfied with the present state of affairs and set their face against any rational thinking about the current religions and take shelter under blind faith. Indifference to everything concerning religion on the part of the people at large is one of the main causes of apathy towards the discovery of one True Religion.

The main objection against one world religion is that there are many hundred crores of men and women in this Earth. Each one of them has got a peculiar taste of his or her own. There cannot, therefore, be any reasonable objection to the existence of different kinds of religion to suit the temperament of each and every one of them. It is quite true that there are differences between man and man. But it is equally or more strongly true that inspite of differences all men are fundamentally one. There are, of course, minor and superficial differences amongst us, but our oneness is ever real and fundamental and cannot under any circumstances be altered. Differences can be curtailed or almost entirely eliminated, but our oneness can never be effaced. In fact we would not have been able to live together unless we were fundamentally one. Like alone can act upon like. Therefore men are like beings. It has been proved that God has appeared as many living beings. If that is so, it can be easily understood that the difference amongst us is due to different forms with which we are clothed. It will not be out of place to mention here that True Religion, if sincerely practised, can remove differences among men and transform them into one. Religion alone can make us one. There is no other solvent for the great problem of unity.

However, even if we admit that there are serious and permanent differences amongst men, it cannot stand to reason why each and every person should have a religion of his own. In fact, there are many hundred crores of men and women here in this Earth, but the number of main and world-renowned religions can be counted on fingers' ends. Even if the different sections of those religions are taken into account, they will not run into more than 2000. If two thousand kinds of religion can serve the needs of two hundred and fifty crores of men and

women, it is not understood why one True and all-embracing Religion cannot be sufficient for of all us.

There is a saying that there are as many paths to God as there are tenets of religion. If we take a superficial view of this theory, it will appear to be a very good directive and it is also very alluring to the student of comparative religion. But a deep insight into it will reveal that this is not a sound advice. All roads may lead to Rome, but all those routes are not straight and simple. Some of them may be extremely circuitous and dangerous. There can be but one straight line between two points and all other lines connecting those two points must be more or less curved. To cite an example: A man can go to Paris from London by a plane through a straight line drawn between the two cities. But there are million other ways by which this can be done. One can even go round the Earth in his journey from London to Paris. Can any one reasonably say that these are all proper paths? No. These paths will be called wrong and dangerous according as the distance of the routes undertaken as well as the troubles, expenses, difficulties and dangers involved in the journey by those circuitous routes, go on increasing. One may not even be able to reach his destination in his life time by these circuitous routes, while he may reach his destination very easily and within a very short time, if he undertakes his journey by the shortest and least troublesome route. Similar is the case in the spiritual world also. There can be but one straight path between God and man. We should, therefore, try to find out that path alone by which we shall reach the goal with the least possible difficulties. True Religion alone can show that path to mankind.

On the other hand, if we think about the True Religion, we shall find that it can serve the needs of every member of the society. It is an undisputed fact that God is one and same for all. He is never partial to anybody—and does not ignore any one. He treats every living being with absolute equality. His True Religion cannot but be one and the same for all. Of course, there are different stages in the lives of men and the condition of every man is different to some extent from that of

another. But True Religion is nothing, if not all-embracing. It has sufficient food for all men and for all stages of their lives.

Why should we practise religion? It may be said at the very outset that religion is not mere sentiment and it is not for any temporary enjoyment of some good feeling. But the practice of religion results in the harmonious development of head and heart and all that they mean. The practice involves the exercise of all the limbs of the body and not the head, heart or particular limbs alone. Nothing is unnecessary in the field of religion. The beautiful Nature from the dust under our feet to the millions of suns, stars and planets above is a very, very grand book in which God has written his own description in infallible but difficult terms. Religion does not neglect anything, however low it may be in our estimation. Everything in this universe speaks in unequivocal language about the immense or rather the infinite power of God and everything is helping us to see the truth to the best of its ability. Religion is most natural and enduring. It lies very deep at the root of our Nature. None can escape from it, however much he may like that. Atheists may deny the existence of God and religion, but at the same time, they may be practising religion though unknowingly and in another name.

What is the aim of religion? It is to bring about thorough change in our lives to make us fit for proceeding step by step towards the goal and bring us nearer and nearer to God, i. e. from utterly imperfect stage to perfection. Let us quote below what Swāmi Vivekānanda says :—

“Religion is the manifestation of the Infinite in us”.

The main things necessary for this purpose are Brahma Upāsana (worship of and prayer to God) and Guṇa Sādhana (unfoldment by religious practice of all the attributes of God lying latent in us). Those who do not sincerely and earnestly perform those works, cannot improve themselves or properly serve the society. It is seen in this world that everyone “is not endowed with every attribute in its developed stage. One is partial towards acquiring knowledge, another likes to develop his softer attributes viz love, affection, kindness etc. and the

third likes truthfulness and so on. True Religion must prescribe rules for the development of one and all these attributes and must not neglect any. Everyone should try his utmost to effect as far as practicable harmonious development of attributes in us i. e. one who is developing the attribute of love in him, must not lose sight of purity. Again one who is trying to increase his knowledge, must not ignore love and softer feelings and so on. Every Sādhaka (one who practises religion) must in every stage of his life, look to the centre for help and guidance. He must not do anything superseding the dictates of religion and therefore of God. He must remember that he will have to develop infinite attributes and one, two or three of them will not and cannot sustain him till eternity. They will not and cannot lead him to perfection from imperfection. True Religion must prescribe proper rules for the religious practice in all the stages of life. True Religion will not neglect the cases of men in the lowest stage of spiritual life. It will rather take special care of even men of heinous character, all kinds of sinners etc. In short, every one of this universe has sufficient place for him in True Religion which acts infinitely better than parents for their children. As stated before, there is no eternal perdition for sinners in True Religion. In this connection, the English version of a song sung by my Gurudeva Paramaṣi Gurunāth (Spiritual Guide) in connection with a call to mankind for prayer to God is noted below :—

"This worship can best be done by love of God and Bhakti (Reverence mixed with love) towards Him. Every caste, every nation has the same right to this worship. Every one having good attributes, every wise man, every one having Bhakti, whether he is a Hindu, Bauddha, Muslim, or Christian, has the same right to this worship. Everyone whether he has developed his attributes or not, whether he is young or old, whether he is a Brahmin or an outcaste, has the same right to this worship. Everyone whether he is an inhabitant of Bengal, Orissa, Mahārāṣtra, the Punjab or Kāśī, has the same and equal right to this worship. Asiatics,

Europeans, Africans and Americans have the same and equal right to this worship."

It may be added that every one of this world irrespective of sex has the same and equal right to this worship.

The rules for the practice of religion prescribed by the True Religion for all the stages till eternity may be different for different stages, but they will not be contradictory. To cite an example : A university may prescribe different syllabus for different stages of the student life. There is provision for a pupil learning A, B, C, as well as for an M. A. student. The university will prescribe different kinds of books for different classes in such a manner that a student may reach the final stage of learning by gradual process through different stages. The method adopted by a university is an organic whole and one stage of learning does not clash with another and no stage is unnecessary. On the other hand, every stage, if successfully crossed, will bring the student to the next higher stage. Nothing is taught in highest classes which contradicts that taught in lower classes and vice versa. The difference lies in that in the standard of learning. In fact the same current viz. the advancement of learning flows throughout the entire system of university education. Similar is the case with the True Religion. It has place for every one in the universe. The only thing is that every one must rise gradually by stages and proceed towards perfection which is our goal. We should remember that gradual process is the law of the universe.

Another objection is that no religion encourages theft, adultery, speaking lies, murder, dacoity etc. i. e. the ethical side of every religion is the same in all religions. Admitting this to be correct, it may be said that moral laws are no doubt very important and must be followed sincerely, if any one likes to advance in his spiritual life. But when religion is considered as a whole, moral laws form but a small though a very important part in it. But when a Sādhaka (Man who practises religion) advances in his spiritual life and sufficiently develops his attributes, moral side becomes part of his flesh and blood and as he goes on developing himself, these evils are automatically subdued and finally they lose all kinds of their evil influence over him.

In a sense, these evils are negative and when the corresponding positive attributes lying latent in man grow and develop, they (evils) cannot but be wiped out in the same manner as darkness cannot stand in the presence of light. In this connection, the most famous universal prayer to God written in the Vṛhadāraṇyaka Upaniṣad is noted below :

असतो मा सद्गमय
तमसो मा ज्योतिर्गमय
मृत्योर्मा मृतं गमय

(Lead us unto Truth from untruth,
Lead us unto Light from darkness,
Lead us unto eternal life from death.)

It will thus be seen that the ethical side plays the most important part in the first stages of spiritual life. But once the evil propensities are subdued and God's attributes lying latent in us are sufficiently developed in a man, the death-knell of all those evil propensities is automatically rung. As already stated, the main and most important part of religion lies in Brahma Upāsana (worship of and prayer to God) and Guṇa Sādhana (unfoldment by religious practice the infinite attributes of God lying latent in us). That can lead us to God-vision. There are religions which are more ethical than spiritual. There are some religions which have got nothing to do with God. There are others which lay greater emphasis upon works as works of this world than upon spiritual advancement. There are still others which have no proper conception of God, His infinite attributes as well as the next world, proper rules of Upāsana and proper procedure for the Guṇa Sādhana. But the True Religion must be free from all such defects. It does not ignore the moral side, nor does it neglect the works of the world. The rules for Brahma Upāsana according to True Religion are based on philosophical foundation and not arbitrary. There are also proper rules and procedure for the development of attributes for the eternal progress in life. It lays greatest emphasis upon the observance of these things. True Religion is quite cognizant of the fact that without work in this world it is not possible to practise and develop good attributes and that it is not also possible to advance in spiritual life without controlling the evil propensities, passions and prejudices.

True Religion considers the Earth as the great Karma Bhūmī (Field for works) where we will have to acquire by the sweat of our brow sufficient food for our stand in this and the next worlds. Work can, therefore, be neglected only at our cost.

At a highly developed stage, however, the Sādhaka obtains God-vision and it is quite unnecessary for him to think about the moral side, because in that stage he lives in God, i. e. he attains bliss and no evil can possibly work in his mind. It will not be out of place to mention here that over-emphasis only on moral side and works at the sacrifice of the spiritual and main side of religion has led the world to atheism with the result that that very ethical side has also been neglected and the work is no longer worship as it is professed to be. Work is now done no doubt, but most men do it for pure selfish purpose and the rules of ethics are not always observed in their performance. It is for this reason that dishonesty and corruption are widespread in this world. We do not mean by this that there are no honest and religious men in the society. What we mean is that they are in minority. We leave it to the reader to judge whether this is true in respect of the people at large. Why is this the case? Because the general public have practically forgotten God and His religion. From what little experience we have, we can say that even good men of religion are not willing to come forward and speak boldly anything about God, as if He had done something very serious and as if it were an act of shame on their part to utter His name for the guidance of the people at large. They remain satisfied with their faith and individual progress in life. There cannot be appreciable improvement in the society unless and until God and His True Religion are recognised and sincerely followed. God is the only binding force and whenever and wherever He is left out (so to say), the result will be disastrous. No real unity among mankind so anxiously sought in the political field, is or will be possible without God in our midst in thought, word and deed. We again repeat that True Religion does not ignore the ethical side and works in this world, but it does not consider them as the only thing in the spiritual life, i. e. they are not be-all and end-all of our spiritual lives.

It is argued that if over-emphasis on the ethical side and works has brought about the present condition of the world, it may also be said that prayer, meditation and such like things about God will also produce another evil effect viz. inactivity throughout the world. To this our reply will be that the True Religion advocates synthesis of knowledge, love and action. None can rise without them all. There should be simultaneous development of all the three sides of our life. It may be that emphasis will be laid on one side or the other in the course of the pilgrim's progress but that does not mean that the other sides should be entirely neglected. Further, God is the only and infinite fountain-head of energy. If we can properly worship and sit near Him, there is not a shadow of doubt that we will be inspired with solemn vows for doing good works. A man cannot remain as cold as ice even when he sits near a furnace.

Another objection. There are many kinds of culture which have grown and developed on the basis of different religions. One may reasonably ask what the fate of these cultures will be, if one True Religion is established throughout this world. We can ill afford to spare these cultures. To this our reply will be that True Religion cannot possibly do away with true cultures. It will gladly accept and develop them with the object of helping men in the onward progress of life. Those cultures which are partially true, will be reformed and developed into true ones. Only those cultures, customs, usages and ceremonies which go by the name of culture, but in reality they are anti-religious and anti-social, will have to go. It will thus be seen that we will not lose anything good. Reform is not reform, if it does not dispense with bad things. Reform is not a simple task. Reformers will have to fight against odds—long established evil theories and customs, deep-rooted prejudices, blind faith etc. The lives of great men in all ages will show this to be true. Every prophet, every spiritually great man and every social reformer had an uphill task before them and they suffered persecutions at the hands of the enemies of reform.

Still another objection. There are prophets and great souls who are held in great respect in particular places by

particular persons. They will not get the same respect from all men when True religion is established. That will severely hurt the feelings of their followers and admirers. To this our reply will be that this is an entirely wrong apprehension not based upon reason. On the contrary, a follower of True Religion is bound to show 'Bhakti' (Reverence with love) towards all great men and women of this world vide page 6 of the main book. They have preached by their lives, teachings and sufferings many things about God and Religion and we cannot possibly and profitably forget them unless we are extremely ungrateful. A seeker after truth cannot possibly do without them. It can be asserted that all the great men of this world will be by far more warmly respected than at present. Because with the establishment of True Religion, they will be the objects of reverence of each and everybody of this world and not of a few as at present and followers of True Religion cannot make a distinction between great men of different countries. In other words, people's respect towards them will be universal and not local and communal. It must be said in this connection that no man, however great he may be, will be placed in the seat of God Himself. Great men have their particular places in the hearts of men, but they are not individually or collectively equal to God and none of them should be allowed to occupy His seat. None need, therefore, be afraid of any disrespect to any great men.

From what has been stated above, it will be seen that there cannot be any valid objection to there being only one True Religion and therefore one World Religion established and followed by us all.

ॐ एकमेवाद्वितीयं धर्मस्वरूपम् ॐ



APPENDIX IV

येन सृष्टानि भूतानि सततं पालितानि च
सर्वशक्तिनिदानन्तं नमामि जगदीश्वरम् ।

BUDDHA DEVA AND BAUDDHA DHARMA

It is a great problem with us as to why Buddha Deva, one of the greatest men of this Earth, did not preach God as the Creator, Preserver and Destroyer of the universe and all in all in religion, specially when the invaluable Upaniṣads were directly before him and there were certainly men in the society at the time who followed in their lives the instructions contained therein in letter and spirit. Whenever anything is said about Buddha Deva, a reference is invariably made about the animal sacrifices prescribed in the Vedas and largely prevalent in the society of his time. It is for this reason that the salutary principle 'Ahiṃsā Parama Dharma' becomes identified with Buddha Deva and what now goes by the name of Bauddha Dharma. There is no doubt that serious protest was raised by Buddha Deva and his followers against animal sacrifices not only by discarding all such ceremonies but by observing Ahiṃsā in deeds. Of course, it cannot be said of present-day Bauddhas in general that they all observe Ahiṃsā. In this respect it may be said that the Jinas are still observing Ahiṃsā. But Jaina Dharma is not widely known to the world at large as completely identified with Ahiṃsā. It may be due to very many causes the prominent among which is the life of Buddha Deva himself and the propaganda about Bauddha Dharma carried on by Asoka the Great and some other Bauddha kings of India. There were animal sacrifices no doubt. There were other kinds of sacrifices also, but the Upaniṣads (Vedānta) certainly discouraged them in clear terms and even declared that the effect of such sacrifices was only temporary. Every right-thinking man will say that the sacrificial ceremonies are but a minor part of the Vedic religion and the essential part is contained in the Tattvas (Truths) recorded in the Upaniṣads which are called

the essence of the Vedas. It is said that by following those instructions, a man can attain perfect bliss called Mokṣa by Vedāntists and Nirvāṇa by Buddhists. No amount of sacrifices can bring in salvation. The utmost it can do, is to enable the successful sacrificers to live in heaven for a temporary period, but their downfall is also certain when the effect of such sacrifices is exhausted. This is only a superficial part of the Vedic religion. It is not, therefore, understood why Buddha Deva remained satisfied only with protesting against the husk of the Vedic religion without at the same time preaching the essence of that religion contained in the Upaniṣads. The Aupaniṣadic religion (Religion prescribed in the Upaniṣads) has been acclaimed as the greatest of all current religions by all the great thinkers of the world. German Philosopher Schopenhauer declared that it would be solace in his life and solace in his death and this by reading only an indirect translation of a copy of the Upaniṣads. It is not known what he would have said had he read all the old original Upaniṣads in the Vedic language. Christ protested against some parts of Jewish religion as actually practised at his time, but he did not discard everything of what was said in the old Testament. Luther protested against the papal religion, but he did not reject Christianity or the Bible. In recent times, Brahmananda Keshab Chandra established a different church in protest against some action of Maharṣi Debendra Nāth. Similarly Pundit Śib Nāth and others established another church in protest to some actions of Brahmananda. But those reformers did not reject everything right and left, not to speak of the essence of the original churches. The question now arises as to why Buddha Deva rejected almost everything of the old but did not reform the society by protesting against the sacrifices only and not against the entire Vedas specially Upaniṣads. Had he done it, he would have added a feather to the cap of the Upaniṣads. It is quite probable that the deterioration in the Vedic religion began before his time and later Hindu religion was raising its head among the masses. Why was not this growth in both these directions arrested by preaching the Aupaniṣadic religion bereft of sacrifices ? It cannot perhaps be said that the Vedāntic religion, if faithfully followed, is unable to remove our evils.

and sorrows. It cannot also be said that Buddha Deva did not believe in the existence of God. It is said that in reply to the queries about the existence of God he did not give any direct and categorical answer. From what has come down to us it transpires that he evaded the issue. From what Mr. Neogy, Retired Judge of the Nagpur High Court said in the Mahābodhi Society Hall, Calcutta on the 6th March, 1952, it appears that Buddha Deva purposely preached a most imperfect religion. Why should we call the religion that goes by his name as most imperfect? It is because he knowingly left out God Who is all in all in religion. He is the very essence of religion which without Him is reduced to mere husk. It is something like a brass pot with a golden hue mistakenly called gold pot. In the All-India Philosophical Congress of 1951 it was decided by mature deliberation that there could not be any religion without God. Certainly it must be a misnomer. If the essence of a thing is extracted and thrown to four winds, what remains of the thing itself? If the life-blood of a man is drawn out, he will die and the carcass alone will be left. The body cannot survive. It will be putrified and destroyed. It may be said that even a dead body does some good to the world. I also admit it. Nothing goes in vain. But the dead body renders very little service to the world. It is nothing in comparison with what a living man having his life-blood can do. It will not be out of place to mention here that the same Congress in 1952 also decided that there could not be ethics without metaphysics.

There is at present a class of men who do not like to have anything to do with God, truths about Him and the Sādhana leading us to Him, as if we were ashamed of Him for His evil doings and we must shun Him by all possible means. They have gone to the extent of constructing an artificial religion avoiding any reference to God therein forgetting that religion is our very life-breath and cannot be constructed. Nothing is more natural than God and His religion. They are satisfied if they can follow a few moral principles and do some humanitarian works. But they clean forget that God is the source of all love, all purity and all knowledge. Cut off the source of supply at the very root and the trees of love, purity and know-

ledge will be dried up in no time. No progress worth the name is possible without God and His religion. A man, if he tries his utmost, can do something towards moral and social advancement, but that is only an infinitesimally small fraction of what he can do by Brahma Upāsana and Guṇa Sādhana. It must always be remembered that God and religion do not prevent us from doing good to others and leading moral lives. On the contrary, humanitarian works and the observance of moral principles are but parts of religion. Has any humanitarian worker fully eradicated the evils in him? Can any of them attain the highest ideals which men of religion have attained and will still more attain gradually in their lives? We do not belittle these things. What we mean to say is that they must be done under the guidance of God and religion. When this is done, it will be all complete. Otherwise, they will bring in pride and other evils in its train. Every man of religion must do good not only to humanity but the animal world also. For, that is his own good. In fact, these men do not know the extent to which a man of religion can go in identifying himself with all kinds of living beings of the universe and not merely of this earth alone.

From what has come down to us it appears that Buddha Deva preached his religion for the prevention of sufferings and sorrows of various kinds. Godless Sāṃkhya Philosophy also preached the same thing. But is this not a very small part of religion? Does a true religion consist in the mere negative rules? No. There is the positive part of it or it will be more correct to say that religion is positive only. God is Dharma Swarūpa (Religion itself). Nothing negative can be an attribute of God. His religion cannot, therefore, but be a positive thing. Light and darkness cannot remain in the same place at the same time. If a man tries to develop the divine attributes lying latent in him, the darkness of evils, the main cause of sorrows will be dispelled. Those who are Duḥkhavādins (pessimists) and those who are ever anxious to remove Duḥkhas (sorrows) by artificial means i. e. without resort to God's religion, i. e. without tapping the Eternal and Infinite Fountain Head of All-Bliss, have got a very, very narrow idea of religion. What Sāṃkhya and Buddhism preached can be summarised

by saying that they want at most to eradicate Rajastama Aṁśa of Doṣas and Pāśas* i. e. they want to eradicate the aggressive parts of evil. But the religion is mainly concerned with the development of divine attributes lying latent in man and to attain perfect and eternal bliss. Other things will automatically come to the Sādhaka. Let us remember the true saying of Jesus Christ. "First seek ye the Kingdom of God and everything else will be added unto you." It is certainly necessary to control evils in man but it is not possible to eradicate even the Rajastama Aṁśa of Doṣas and Pāśas (aggressive parts of evils), not to speak of their sātत्वik part without developing corresponding divine attributes in us. Even if the Rajastama Aṁśas of Doṣas and Pāśas are eradicated, much more remains to be done or it may be said that little progress is made towards the goal in comparison with what each one of us will have to do till almost eternity. What is the aim of religion? It is to make imperfect beings completely perfect. Nirvāṇa cannot be attained by mere removal of sorrows. As already stated, we will have to develop and perfect all the divine attributes lying latent in us. As the divine attributes are infinite in number, it will require almost infinite time to attain real Nirvāṇa, i. e. complete merging of the soul in God. It can also be said with certainty that even Rajastama Aṁśa cannot be eradicated by the efforts of men alone without the grace of God and unaided by the religious Sādhanās. A man can certainly advance by his own unaided efforts, but the amount of that advance is very much limited. We should remember that even that little advance is due to the kind provision of the Benign Providence that every good effort should produce some good effect.

It has already been stated that there are innumerable spheres in the universe (vide page 167 of the main book). It has also been stated that those spheres are our next worlds or Para Lokas. The main purpose for creating these spheres is that all created beings of the universe by gradual progress will have to

* The aggressive parts of evils. Everything of the world has got three parts viz. Tāmas (evil, dark), Rajas (activity). This includes all kinds of activities, good and bad and sattva is light and happiness.

go through all the spheres of the universe for perfecting themselves. According to Satya Dharma, the man who has crossed Bhur Loka, the lowest of the seven Lokas, has eradicated the Rajastama Amśa of our Doṣas and Pāśas. That this is true can be proved by the fact that the bodies of living beings who have crossed Bhur Loka, are made mainly of Byom or ether. It is easy to understand that mainly Byom-made bodies should be sāttvika only. The works of the followers of Sāṃkhya philosophy and Bauddha Dharma at the utmost end here according to the prescription of their Sādhana. But it will be seen how insignificant the attainment of such a Sādhaka must be in view of the fact that he will have to pass through six higher Lokas containing innumerable spheres. Of course, it must be said that this stage is very high so far as we, ordinary mortals, are concerned, but as a part of a true and complete religion, it is a very small one for the reasons stated above. The reader will please see how infinitely vast the ocean we will have to cross in order to perfect ourselves. Is it possible for any body to reach this highest altitude by mere Duḥkha Nirasan (Removal of sorrows)? Is it not necessary to acquire positive gain? Readers will kindly judge it for themselves.

Buddhists will, of course, say that there are four kinds of positive Sāadhanā such as Maitrī, Karuṇa, Muditā and Upekṣā. Before we are going to discuss these Sāadhanās we should understand that the highest Buddhist philosophy is Śūnyavād. We have come from the vacuum and will be reduced to vacuum. Philosophy is the source of religion as the former is the fruit of the knowledge of wise men. If that is true, it is not understood why one should practise those Sāadhanās at all. Whenever one is going to practise something by effort, the question will arise in his mind—"Who are you? You are nothing but Śūnya (Nothing)." If this is so, what is the incentive for Sāadhanā and what is the benefit of such a Sāadhanā. In fact, the logical conclusion of such a state of mind is not Sāadhanā of any kind but

यावत् जीवेत् सुखं जीवेत् ।

ऋणं कृत्वा घृतं पीवेत् ॥

and

Eat, Drink and be Merry.

Maitrī (Love) is developed between two real persons but not between two phantoms or two illusory persons. Let two men deeply meditate that they are nothing, nothing and nothing. Can they at the same time love each other intimately ? If they still love each other at all, it will be due to their God-given nature but not for their Sādhana, as they are not really nothing but real persons. The above mentioned slogans are gaining ground in the present-day society and we remain satisfied, if the laws of the state and the compulsory rules of the society are observed by us. These four Sādhana's are not the monopoly of Buddhism. In fact, they are but a few of the innumerable Sādhana's in many religions. As regards Maitrī it may be said that there is a Sādhana called 'Nikhil Brahmānder Sahit Avedh Jñāna Sādhana' (Practice for the Realisation of identity with the entire universe) in Satya Dharma and that Sādhana is not a child's play and cannot be attained easily by simple meditation or mere removal of sorrows. Buddhists do not believe in Paralokas. Their Maitrī (love) is confined to the living beings of this Earth alone, while we are concerned with the maitrī (love) of all beings of the entire universe. Which theory is grander and more far-reaching ?

Buddhists will have to consider themselves as nothing but at the same time have to practise maitrī, while we shall consider all living beings of the universe including those of the lowest to the highest stages of creation as exactly ourselves, i. e., we shall consider us all identical in spirit, the differences amongst us being due entirely to the encasement of the soul within different kinds of bodies. In this connection, a reference is invited to the Jaiṇavalkya-Maitrayī Saṁvād of the Vṛhad Āraṇyak Upaniṣad. It will be seen that we love one another because we are all one in spirit. This Tattva (Truth) is called Aupaniṣadic Prema Tattva (Truth about love according to the Upaniṣad). The reader will judge which course is easier, more rational and more natural. In fact, Maitrī cannot be practised by a man having really at heart the firm conviction that we are nothing but Śūnya.

If the siddhānta (finding) of the Buddhist philosophy of Śūnyavād stands, a man cannot also practise Karuṇā (mercy).

Karuṇā is meant for showing mercy and kindness to persons in difficulties, sorrows, dangers etc. But if a man thinks that he is nothing and the man or animal in difficulties is nothing and all these are mere illusions, it is not understood how he can induce himself to do good to others. The source of Karuṇā can be traced to love. But when there cannot be any love between two illusory persons, no Karuṇā can arise in the mind of one for the other. But still we cannot but try to relieve men and animals in distress. Why? Because of our God-given nature but not for the prescribed Sādhana. This Sādhana may be based on the blind faith in the sayings of some good men but not for the true knowledge of the state of affairs which is according to the Buddhist philosophy, all illusion. Further, where is the place for Duḥkha and Sukha (Sorrow and Happiness) in the case of all-illusion? In this respect the conclusion of the Māyāvād seems to be more logical. It says that the material universe is an illusion and at the same time opines that there cannot be any Duḥkha and Sukha as both of them are mere illusion. On the other hand we shall consider all living beings as our brothers and sisters, nay they are all one with us. We are, therefore, naturally bound to do good to them. They are but ourselves. Paropakāra is not doing good to others, but it is Para—pradhāna (great) upakāra (doing good) to one self (Para plus upakāra=Paropakāra). Here also the reader will judge which course is easier to practise—to consider all living beings as nothing and then to do good to them or to consider them as ourselves and then to do good to them, as if that were our own good.

As regards Muditā (contentment) the same reasoning applies. When a man considers himself as mere illusion, i. e. nothing, it is impossible for him to remain content. If the house and everything of a man are being burnt to ashes, he cannot possibly be very glad. It is the pessimism which will haunt him all along and he cannot remain contented with his life. The existence of sorrows is not denied. But we say that there is as much sorrow as happiness. But the Śakti (power) of Sukha is greater than that of Duḥkha—just like that of attraction. The amount of attraction and repulsion is the same. But the power of attraction is greater than that of repulsion.

It is for this reason that we see the order and beauty in the universe. Had the power of repulsion been greater than that of attraction, there would have been chaos and confusion all round and no order, no beauty, no utility in the universe. Similarly if the Śakti of Duḥkha had been greater than that of Sukha, the world would have been reduced to Śmaśāna (cremation ground) alone. Sukha and Duḥkha are both equally necessary for us and we should not be elated by the one and depressed by the other. The purpose of creation, if analysed, will clearly show that dangers and difficulties are placed before us to develop the divine attributes lying latent in man. The purpose of creation has already been dealt with in reply to Question IX.

Let us now consider about a theist. If he considers himself as a son of Almighty, All Loving, All-Good Father and accepts everything—reward and punishment—as the gift of All-Good God, he may remain satisfied with his present condition. In fact, all advanced Śādhakas surrender their all—body, mind and soul to God and gladly accept everything as a gift of His eternal and infinite love. They, therefore, can remain perfectly satisfied with whatever condition they may fall into. They can declare to the world at large with a smiling face and gladdened heart that they are perfectly happy even when they are actually in dangers and difficulties according to our own estimation of affairs.

Upekṣā is necessary for developing forgiveness and patience in us. It is not a monopoly of Buddhism. The brightest example of forgiveness is that of Jesus Christ, one of the best sons of God, when he prayed to his Father to forgive his crucifiers even when he was being crucified. In the case of Upekṣā also it may be argued that it is not necessary to forgive offenders because they are nobodies to us and we need not suffer in any the least way for others. When there is not the remotest relation among us, why should we not follow the evil principle of tooth for tooth, so long as our own personal and material interests are safe?

The worst part of all these Śādhanās without depending upon God is that they will develop pride (Ahaṁkāra) to the

utmost. The Sādhaka will naturally think in the following manner :—

“I am all”, “I am doing all myself”, “I have become a great man by my own unaided efforts” and so on.

The atheistic sādhaḥa cannot possibly eliminate pride from him. On the other hand, that evil will grow more and more in him. Quite different will be the case of a theist who will consider God as all in all and even his own power as a great gift of God. The more he is advanced towards the goal, the more he will be convinced that everything is being done by the All-Powerful Will of God Himself and he is a mere instrument in His benign hands. When he entirely surrenders himself to All-Loving Father, all his Tāmasika and Rājasika Ahaṁkāra will vanish and only Sāttvik Ahaṁkāra will remain. This sāttvika part will also be gradually purified till the final merging of the soul in God, i. e. till the attainment of the final Mokṣa. It should be noted here that in the final mokṣa the last causal body (Kāraṇa Deha) is destroyed but not the soul which is immortal and eternal. By the death of the last causal body the embodied soul ceases to have any distinct existence from God in Whom he (the soul) is finally merged and with Whom he becomes one. That is exactly what happens about the Ghaṭākāśa (ether in an earthen pot) when the Ghata (earthen pot) is broken to pieces.

It will thus be seen that the Sādhana of the divine attributes is easier for a theist than for an atheist, while the difficulties that will arise in Sādhana are by far greater for an atheist than for a theist. Whatever success an atheist may have in his sādhanā is entirely due to our God-given nature which leads us to ultimate Good in the midst of dangers and difficulties and not to any intrinsic value of those sādhanas as without God they are rendered valueless. In short, none can attain any appreciable and tangible advance in spiritual life without the Upāsana of God and Sādhana of His divine attributes. Every Sādhaka will declare in unequivocal terms that God's Grace is the main thing or rather the only thing in the spiritual Sādhana. The only logical Sādhana that a Buddhist can do is to meditate on nothing and by words,

thoughts and deeds and conduct himself as a true follower of nothingness i. e. he will see nothing in everything, hear nothing in all sounds and so on. This negative Sādhana or indirect Sādhana is the only way for him. If he can pursue this Sādhana to its logical conclusion, a time will come when God's grace will descend upon him and he will then understand that there is nothing but God in this universe and there is no Śūnya (nothingness) at all. It is believed that the origin of Śūnyavād arises from the fact that there is nothing in this universe which can be compared with God. It is for this reason that Mahārṣi Jājñavalkya described God as He is not so, He is not so, etc. (Neti Neti) in the Vṛhad Āraṇyaka Upaniṣad. Something has already been written about the indirect Sādhana vide page 49. It should be noted here that there is an ocean of difference between positive and negative Sādhana and the follower of the latter has to face with many difficulties which are unknown to that of the former. Both of them will reach the destination no doubt, but the former by the straight and easiest possible route, while the latter will do it by the circuitous route full of dangers and difficulties. None will be left out. Such is the benign provision of All-Good God. The difficulties that latter will meet are inherent in the path travelled by him as he will have to go against the current and truth.

In conclusion, we may say that we do not yield to anybody in our respect towards Buddha Deva. In fact, had we not entertained any respect for his personality, we could have dismissed him as almost another Chārvāka. But this we cannot do for the exemplary life he lived and there is reason to believe that he had God-vision. That is all the more reason why we want to know why he did not preach the existence of God, His Upāsana and Sādhana of His divine attributes. We are not perhaps the only persons who are groping in the dark in this respect. Two points for the solution of this problem suggest to us. Firstly — Buddha Deva did not say anything about God thinking that the state of the then society was such that only preliminary training in religion was considered sufficient and when a Sādhaka will advance in this way, he will automatically learn something about God, His Upāsana and the Sādhana of His Divine attributes, i. e. he tried to prepare the ground for

higher advancement in spiritual life. Secondly, Buddha Deva kept his own Sādhana a secret to himself but gave instructions according to the requirements of time, clime and temperament of his followers. Instructions of Buddha Deva were not recorded at the time they were given. Naturally we do not get exactly what he said. They must have undergone vast changes during the course of transmission from generation to generation. There is also fear of interpolations as according to some even the Vedas are not free from this evil.

We confess, we are not quite satisfied with these explanations. In fact, we do not think that a seer of God can possibly avoid any reference to Him. We, therefore, request the Pundits of the Bauddha Society to tell the world at large how they reconcile the discrepancy between the life and teachings of Buddha Deva as handed down to us. From what has come down to us, it is obvious that he knew many things about God, but he did not purposely narrate them to his disciples. His religion is, therefore, admittedly defective and local and not complete and universal. Should not the Buddhists of the present-day remove this great defect and make their religion universal? God is the real spirit of India and it is for this reason that the Upaniṣads are held in highest respect and esteem by Indians. It is for this reason that the Hindu India absorbed many things of Islam and Christianity. Many Sādhus of the middle age viz. Nanak, Kabir, Dadu etc. were the products of the synthesis of Hinduism and Islam. In the present-day there is scarcely any educated Hindu who does not entertain a great respect for Christ and Christianity and we believe that both Hinduism and Christianity have been benefitted by the synthesis of both those religions. Why was Buddhism banished from India? There is no Hindu who does not entertain a great respect for the person of Buddha Deva. This clearly shows that it is not Buddha Deva but the Godless religion which goes by his name that was rejected by India. Should not the leaders of Buddhism investigate into the matter in a dispassionate spirit and with an open and unprejudiced mind try to remove the defects underlying Buddhism? It is no use saying that India was greatly advanced politically and economically during the reign of Bauddha Kings and her name and

fame spread far and wide. If we may humbly say so, it is no use always swearing by the name and life of Buddha Deva. What is really necessary is the thread-bare discussion about the truth of the Buddhistic Tattvas (truths) and the falsity of the contradictory ones of other religions and philosophies. Pundit Sita Nath Tattva Bhusan expressed a true saying when he said that it was no use enquiring as to who was the author of a particular saying and when it was expressed. It will be sufficient for us if we are satisfied by correct reasoning as to the truth of that saying. We should then follow it without any demur. The Yoga Vāsiṣṭha Rāmāyana truly says that the unreasonable saying of even Brahmā (Paurāṇic God of creation) should be rejected outright, while the reasonable saying of even a boy should be welcome to all. There is a saying that

युक्तिहीन-विचारेण धर्महानिः प्रजायते ।

(Discussion without reasoning leads to sin)

It is, therefore, of utmost importance that the Mahābodhi Society of India should work in this direction, if it wants to do some good to mankind.

We are aware that the tendency of the modern society is towards Godlessness and Buddhists are requested not to exploit the situation for the simple fact that Buddha Deva himself was not certainly an atheist, though Buddhism has been reduced to atheism. Their only aim should be to find out the truth whether it goes against Buddhism or any other religion.

सत्यमेव जयते, नादृतम् ।

(Truth alone shall triumph and not falsehood)

ॐ सत्यं धर्मस्वरूपम् ॐ



APPENDIX V

सर्वप्रदेशे समयेऽखिलेऽखिलैः
सर्वत्र सर्वासु दशासु योऽर्च्यते ।
सर्वाधिकत्वेन सदास्थितं विभुम्
स्मरामि त्वं सर्वमयं कृपानिधिम् ॥

THE IDEAL OF ALL-FAITHS' CONFERENCES

For more than half a century an organised attempt is being made for the meeting place of all persons belonging to the different current religious Faiths of the world. Conferences are held under the auspices of the All India All Faiths' Conference or the World Congress of religions or similar other institutions. Many persons of light and leading belonging to different Faiths deliver their speeches eulogising their own religion and telling the public that the salvation lies only in the observance of their particular religion. Sometimes speeches are also delivered saying that every religion is true and we should accept toleration of religions other than our own as the motto of our life and the co-existence of men of different Faiths is the only ideal to be striven for. Sometimes palpably contradictory remarks are made. In one of such conferences a Christian missionary rightly laid special emphasis on the Fatherhood of God and brotherhood of men. But unfortunately a Buddhist Bhikṣu stated that Buddhism believed in the brotherhood of men, but rejected the salutary truth about the Fatherhood of God. He did not stop for a moment to think how brothers can come in without a Father. This sort of contradictory remarks and declarations are, not infrequently, made in those meetings. By what I said above, it must not be meant that no good work is done by holding such conferences. In our humble opinion, two objects are partially fulfilled. Firstly, the audience can learn something about the religions other than their own. Secondly, they are taught to tolerate other religions. These

things are no doubt good in their own way. But this is but a small fraction of what the ideal should be. Not tolerance alone, but unification of all religions into one and one true religion should be the aim of the movement. We have proved in Appendix III that there can be one and one true religion for all men and women throughout the world. This is a probable proposition. The aforesaid organisations scattered all over the world should make a serious attempt to fuse them all into one and try to realise the only ideal of such organisations viz. unification of all religions.

At present there is an All-World Organisation affiliated to the United Nations Organisation under the name of the United Nations Educational, Scientific and Cultural Organisation. From its name it is apparent that it deals with the cultural part of the society. But strange to say that that organisation has not taken up the work of religious reform in this world. We are yet to learn that man has discovered any culture higher than religion. It is the highest culture that man has attained since his creation in this Earth. But that world organisation deliberately neglects the most important and primary duty towards humanity. Serious attempts should, therefore, be made by All-Faiths' Conferences all over the world to induce the U. N. E. S. C. O. to take up the work of reforming all the current religions. It cannot be said that there are truths and nothing but truths in every religion as well as in the forms of ceremonies and rituals sanctioned and practised by it. That this is not so can be easily proved by the fact that there are hundred and one sects and sects among sects in every religion and that sometimes they fight with one another. It can be satisfactorily proved that even in the matter of ethical rules, they differ. Certain religious sects sanction some practices which are not only immoral but dangerous also. By this it is not meant that there are no truths in current religions. On the contrary, it must be said that there are sterling truths in every religions. Unfortunately there are also religions which deny the existence of God, the only Fountain-Source of all religions. But still they go by the name of religion. In this connection, a thorough investigation is also necessary as to why millions of men and women of this Earth are unwilling to

accept any of the current religions as gospel truth and why they are propagating against God and religion.

It requires the patience of a Job and energy of a Hercules, no doubt, to thoroughly reform all current religions. Vehement opposition will come from various directions and even from unexpected quarters. But the reformers should go on undaunted in the face of those frowns and dangers. If we deeply study the lives of prophets and religious reformers, we can at once come to the conclusion that there are undesirable things in every religion and that they suffered persecutions simply for their zeal for reforming current religions. Christ was crucified. Prophet Mahammad had to leave Mecca, his favourite place for Medina when attempts were made on his life. Attempts were also made on the life of Raja Ram Mohan Roy, the father of Modern India. All those and many other great men were protestants. In short, every prophet and every religious reformer had an uphill task in the matter. In fact, no reformer escaped persecution. It may be extreme in the case of some and light in the case of others. The first thing for the above organisations should be to face all difficulties and dangers that may inevitably arise in the way of reforming all religions and to try to fuse them into one which must contain truths and nothing but truth.

A question may arise as to why only one religion will be necessary for all men and women of this Earth. The current religions may very well serve the society. As stated before, the current religions are defective. Further this subject has been dealt with in Appendix III. It will be seen that the establishment of one True Religion is not beyond the range of possibility.

As stated before, all religions have got many truths no doubt, but there are in them much extraneous matter which the rationalist world of to-day cannot accept as the guide. There are many countries which have become atheistic and have refused to do anything with God and religion. In other countries there are many persons who superficially profess theistic religion and formally observe obligatory religious ceremonies only, but in reality they are averse to any religion.

The Sāṃkhya philosophy and the Pūrva Mīmāṃsā are godless philosophies. There are some western philosophies which are either atheistic or agnostic. The followers of these philosophies are more atheistic than anything else.

Some philosophers have declared in no uncertain voice that the existence of God cannot be proved. The Sāṃkhya philosophy declared ईश्वरासिद्धेः । There is a saying "To those who believe in God, no proof is necessary, but to those who do not believe in God, no proof is possible." This sort of feeling is almost universal. From our little experience we have found that even real and sincere believers in God and religion as well as highly educated men also succumb to this sort of harmful conclusion. Some want that the existence of God can be proved in a scientific laboratory, as if He were a material object. They will not accept any reasonable inference, testimony or authority as valid argument. They forget that God is not matter but spirit and the latter is not subject to any scientific experiment. Psychology is called the most imperfect science. Why? Because the mind is not matter alone, but it is the combination of both spirit and matter. The matter portion is subject to the laws of nature but not so is the spirit. They also forget that the reasonable inference is valid in philosophical discussion. Even in scientific matters reasonable inferences are accepted as valid.

Every endeavour should be made by every sincere believer in God and religion to prove the existence of God by reasoning. For this purpose we should have recourse to empirical logic as well as to transcendental logic. Intuition, testimony and authority must not be neglected outright, but for the purpose of argument only those things will be taken into consideration which are clearly rational. Empirical logic will, no doubt, take us long towards the goal. It must not, therefore, be discarded.

The highest form of Upāsanā prescribed by Maharṣi Jaiṇavalkya is श्रवण, मनन and निदिध्यासन (Listening with regard for the teacher, analysing within what one hears and deep meditation). These are generally to be conducted by mind. It is quite true that mind cannot reach God, but it is also

equally true that none can attain direct knowledge of God (अपरोक्षानुभूति) without thorough *Manana* and *Dhyāna*, both of which are the works of the mind. *Manana* and *Dhyāna* combined with a clean and pure heart as well as the concentration of mind, can receive reflection of the attributes of God, as if on a mirror. Let us remember the wise saying of Jesus Christ. "Blessed are the pure in heart, for they shall see God". So the existence of God can be proved by rational arguments as well as by experience. We have already tried to do so vide pages 111 to 209.

If the authorities of All-Faiths' Conferences and the people of this world at large have any inclination to convert the present-day atheistic and agnostic people into religion, the first and foremost duty for them will be to satisfactorily prove the existence of God by all rational arguments and then to scrutinise all current religions and try to remove their defects on the same principle i. e. by rational arguments. It will not do if we adopt hush hush policy and leave the matter as at present. The condition of the world is very, very bad or rather it is going from bad to worse. It is high time that we should take immediate steps to arrest the downward movement of the society. The world is politics-ridden and business has penetrated into the very bottom of the society. The present vicious atmosphere has practically banished religion from the minds of almost all persons. The situation is very serious and it brooks no delay. We should, therefore, immediately take up in right earnest the work of scrutinising everything without fear or favour. Truth must be our aim and truth must be our guide and we shall try our best to find out truths and truths from all religions and philosophies. All these things will be comparatively easier, if we first try our best to prove the existence of God. Once the people at large are convinced that there is God, it will not take long to satisfy them that we should follow His True Religion and that God is the Father of all and we are His sons and daughters. That will put an end to all political strifes and wars and bring in peace in this miserable world in a far better way than we can imagine. Let us then work to that end.

It has been decided after much deliberation by the All-

India Philosophical Congress that there cannot be any religion without God and that there cannot be ethics without metaphysics. If that be so, we must try our best to prove the existence of God, the source of all religions and invite people to become religious-minded instead of present-day downward tendency towards worldliness. Nobody will be asked to renounce the world, but the people should place God and His Religion at the centre and all their activities must be guided by the dictates of religion alone i. e. all their actions must be subordinated to the instructions of religion. They should be told that they need not lead austere life like Sanyāsins, but all immoral and irreligious actions have to be given up. They need not be afraid of losing all pleasures and comforts of life. On the contrary, they will be allowed to enjoy them as regulated by religion.

There is wide-spread but wrong idea that religion means idleness and inactivity. Religious men are sometimes compared with opium-eaters. But the accusers forget that the practice of true religion will engender initiative and bring in energy for good work. The worship of God, if really and sincerely performed, cannot but raise hopes and do good work in the mind of the worshipper. We must remember that true religion prohibits idleness and encourages all kinds of good work in this world. Satya Dharma genuinely considers this Earth as Karma Bhūmi (Field for work) and there is no place for idlers here. Its principle is the harmonious developement of all the faculties of man and it advocates synthesis of Jñāna, Prema and Karma (Knowledge, Love and Work). The true religion cannot ask its followers to always remain within the four walls of their houses with their eyes shut. Meditation is no doubt a vital part of the worship of God. But that does not mean that he will not do any work. In this world we find that there is a waking state and there is also a sleeping state. So in religious life, time should be allotted for meditation as well as for active work. As a man cannot live in the waking state alone or in the sleeping state alone, the religious life cannot be maintained by meditation alone or work alone. Our body consists of head, heart and limbs such as hands, feet etc. A body is not complete without all of them. The religious

life of a man cannot similarly be maintained except by the synthesis of Jñāna, Prema and Karma. Day is for work and night is for sleep. Similarly a Sādhaka must perform both the duties viz. worship of God including meditation and good work for the society. He cannot do without both of them as we cannot do without day and night both. Brāhma Upāsana (worship of God including meditation) and Guṇa Sādhana (practice for the development of divine attributes lying latent in us) must go hand in hand together. Do away with one of them and hold on to the other, the religious life will be incomplete. Guṇa Sādhana as explained above cannot be performed without work for the society. It is not possible to develop attributes without good work. The True Religion must advocate the development of love. This also means good work for the society as the attribute of love cannot be developed without such work. Love and work are as intimate as Q and U. They always co-exist.

From what has been stated above it will be seen that the aforesaid accusation against religion is wrong. The authorities of 'All-Faiths' conferences should do everything possible to counteract this evil propaganda.

In conclusion, we may humbly say that the Philosophy of Satya Dharma is bold enough to declare that it can satisfactorily and convincingly prove the existence of God. As regards one true religion for the entire world, it may be said that Satya Dharma is based upon truth and truth alone and rejects anything and everything that go against truth. Satya Dharma is ready to go through all possible and reasonable tests based upon truth and it is sure that it will come out with flying colours from any ordeal that may be placed before it. It is also to be noted that Satya Dharma is not an eclectic religion. It is not a bouquet of many sweet-scented and beautiful flowers collected from different gardens, but it is an organic whole and draws its life-juice from God Who is the Fountain-Source of all Truths or Who is Truth personified. Satya Dharma is not a denominational religion, but is as stated before, founded upon truth and truth alone or in other words, Satya Dharma is nothing if not truth. It is, therefore, universal in the stric-

test sense of the term. We need not, therefore, be afraid of narrow sectarianism and consequent dogmatism and bigotry in Satya Dharma. When the world must accept one religion, she cannot do better than accepting truth. There cannot be any quarrel over truth. When we must accept religion as our guide till eternity, we must accept truth as religion and nothing else, as there cannot be a more faithful and more reliable guide than truth. It has already been said what Satya Dharma is and what tests should be applied to ascertain the genuineness of a true religion. Proofs for the existence of God have also been recorded before.

May God in His Infinite Mercy look to this Earth and save His sons and daughters from the miserable plight into which they have fallen. May God in His Infinite Love enable us to find out the true religion and try to realise it in our lives. May God in His Infinite Kindness grant us capacity and power to realise His Truth, Love and Knowledge and grant us strength to truly preach His True Religion in this world. May All-Affectionate Father of us all bring us His sons and daughters, together in one family and serve us our daily bread and other necessities of life as well as sufficient spiritual food and thus bring in real peace and happiness in this Earth. May God in His Infinite Grace shower His blessings upon us all so that we may rise from death like sleep and work in this world as an Instrument in His Benign and Mighty hands. Oh Most Affectionate and Good Father ! Lead us to Truth from untruth, Lead us to Light from darkness and Lead us to Eternal Life from death.

ॐ सत्यम् एकमेवाद्वितीयम् ॐ

THE END

